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ABSTRACT

OF THE REPORT OF THE AMERICAN UNITARIAN ASSOCIATION.

The Secretary commenced with alluding to the fact that while the Home Secretary had been constantly at his post, the Travelling Agent had visited 114 parishes, commenced seven Societies, given 164 discourses, addressed 25 Sunday Schools, travelled between seven and eight thousand miles, and frequently assisted in philanthropic meetings. The Association without the aid of any missionary fund, has raised nearly eight thousand dollars and spent sixty-four hundred. It has aided nineteen Societies and twenty-four preachers; and its great want now is missionaries—*men able and willing* to labor among the *distant and destitute*, in new communities and small settlements. Fifty such men could be employed at once, and they would prepare the way for fifty more. The Report urged it upon young men to commence their ministerial experience in the missionary field, and so, besides educating themselves for a most efficient career, add so much to the religious life of the times, extend the borders of our Zion by a healthy growth and create a steady demand for more and more Apostles. The New York Association continues to flourish, and it is now proposed to form a Western Unitarian Society with a depository at Chicago.

The exceedingly encouraging state of the Meadville School was alluded to, and the necessity of additional force in the department of instruction because of the large numbers of students. Thirteen entered last fall, and there is an expectation of still more the next term. Prof. Stebbins having resigned the Meadville pulpit, some clergyman must be found to supply this deficiency.

The Report next speaks of the large numbers of books distributed the past year, new tracts being exhausted as soon as printed; great numbers having been sent to California, and all Colleges who desired them receiving a donation of Channing's Works, and some others of our best books.

Four colporteurs have been employed at a time, and more *still is to be done in this work.* Every opportunity is to be seized of supplying the public with our best books at the mere cost; and it is strongly urged upon young students to avail themselves of this opportunity both of acquiring health, knowledge of the people and of human nature, and valuable help of the pecuniary sort by engaging in book-agencies. A single Society paid ten thousand dollars recently to Divinity students merely for the sale and circulation of its books.

With a favorable notice of the winter Sunday Conferences, whose tidings went all over the land through six-hundred papers, the Report closed with suggestions for a re-organization of the Association: 1st, enlarging its publications greatly, issuing books as well as tracts, and works for Sunday Schools. 2nd, maintaining the common and not the disputed doctrines of Christianity, and especially giving a devotional direction to its publications. 3d, extending its missionary effort by more funds and more men. It was thought laborers could be found if we had but means for their respectable support.

COUNTY UNITARIAN MEETINGS.

The suggestions, made in a recent Register of seeking to interest Ministerial Associations in Missionary operations, has been already acted upon in a measure, though with little apparent results. But very few are gathered together by an Association meeting, the time they spend together is short, and matters of necessary business frequently occupy a portion of the limited period. One of the last meetings which "the Secretary" attended, a hundred miles off, had for three hours of the time but one clergyman beside himself, and for an audience on a mild and beautiful evening hardly forty persons. Evidently, such visits "will not pay." Possibly in some other shape the plan might be carried out. At one time, a number of gentlemen, one in each ministerial Association, were selected to address their body upon increasing its effort for the diffusion of our views: but the answer of these gentlemen was, in most cases, that they did not feel ready or sufficiently informed of the purposes of the A. U. A. to make such addresses.

One other plan has however never been tried, has often been recommended in the highest quarters and not yet found an opponent anywhere. To hold a Quarterly Convention at some prominent point, Worcester, Portland, Keene, Fitchburg, Providence, Plymouth, &c., where all the neighboring churches shall be represented and half a dozen speakers from this vicinity shall assist in discussion, all having for its purpose to discover, adopt, execute the best plan of missionary action—to know the wishes and wants, the difficulties and hopes, the projects and experiences of different minds in different localities.

This project is perfectly *feasible*—which the other has not yet appeared to be. It would be more consistent with the very Congregational character of our body to look for truth in the free contact of mind with mind among a score of enlightened Philanthropists, than to expect it from a single speaker, even could Horace Mann himself be induced to take up the Cross of such a work. It has been found equally useful and agreeable among our brethren in England—whose happy experience has suggested the thought to us. It would involve no great expense to anybody. The people among whom the meeting was held would exercise the same overflowing hospitality which has attended our Autumnal gatherings. Liberal Christianity might receive a marked impetus through all that vicinity. A new society would sometimes spring up out of the fountain of feeling thus opened. Full and valuable intelligence could be obtained respecting the condition and prospect of our several congregations. A now impossible harmony of action and spirit might flow forth—but it is hard to speak of all the happy results which might be fairly expected from a meeting well arranged.

Cannot the Worcester friends, among whom the Autumnals began, originate this other movement, and show its practicability, and enjoy its good fruits themselves?

DR. AUGUSTUS PEIRCE, OF TYNGSBORO'.

DIED in Tyngsboro', on Sunday morning, the 20th instant, Dr. Augustus Peirce.—Dr. P. was born in New Salem, March 13th 1802. He graduated at Cambridge College, in the class of 1820, and studied his profession with Dr. Shattuck of Boston. In 1825, he received the degree of M. D. at Bowdoin Me. He practiced physic in Nashua a few years, and in 1828, he removed to Tyngsboro', where he devoted the remainder of his life, up to the period of his last illness, to the arduous duties of his profession.

Dr. Peirce enjoyed a high reputation as a Physician. He was skilful and faithful. Possessing a spirit which never allowed him to complain or flinch, he was ever ready to attend to his calls by day and by night. He most willingly and cheerfully endured toil and fatigue. Possessed of a mind naturally strong and active, and quick of perception, expanded and elevated by a generous cultivation, he was particularly qualified and adapted to discharge his professional duties.

His field of labor was wide, and his usefulness extensive. A widow and eight children are left to deplore his loss. Nor is this all,—a large circle of acquaintances and friends deeply lament his death in the meridian of life and in the midst of his useful labors.

A husband, father, friend and brother, in the full strength and vigor of his intellect, has been removed. No more shall we behold his familiar face in our streets, nor witness his manly bearing in the social circle, or at the bed-side of the sick! Entertaining liberal and cheerful views, and cherishing a benevolent and upright spirit, he met death with great calmness and trust. He was asked, "are you willing to die!" His prompt and ready answer, was, "*Perfectly.*" He seemed to have no fear of death. His remains were carried to the Church of the 1st Congregational Society where, on the Tuesday morning following his death, a sermon was preached by the Pastor from the words contained in the 2d Epistle to the Cor. iv. 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory." A crowded audience testified their affection for the deceased, and their sorrow on account of the loss sustained by a large family and numerous circle of friends.

The Christian's confidence and hope are expressed in the words of Paul: "For me to live is Christ, and to die is gain."

[Tyngsboro', May 28th 1849.

URIAH SAMPSON, OF RAYNHAM.

DIED, on the 18th May, (ult.) at his residence in Raynham, Mass., Mr. URIAH SAMPSON, aged 89 years and seven months.

The deceased was for many years a resident of the place in which he died, and was universally respected. He retained his faculties to the last, and died in the exercise of Christian faith and hope. Having lived to a very advanced age, he has risen to a higher life where he hoped ultimately to meet all the ransomed of his heavenly Father. His life on earth was marked by an even and well regulated mind, a peaceful spirit, and upright principles of conduct. The large number of neighbors and friends in attendance on his funeral evinced the esteem in which he was held by those who had enjoyed his acquaintance for many years. His uniform kindness to his family, and the patient resignation with which he bore his last illness were such as distinguish the aged and pious Christian, and will long be cherished in the memory of his sorrowing relatives and friends. He has left two daughters and an aged sister, widow of the late Rev. Dr. Reed, of West Bridgewater. Though reconciled to the dispensation of Divine Providence, they feel the grief which is inseparable from the departure of one to whom they sustained such endearing relations. During the latter portion of his life he has lived in the family of one of his sons in law, Mr. Caswell, where he has been cheered by the affectionate attention of his children and grand children in his declining years.

In sentiment Mr. Sampson was a liberal Christian, and believed that all human intelligences would ultimately become obedient to God, and enjoy his love and favor. Yet he was no dogmatist and such was the friendly relation he sustained to his neighbors of a different faith, that the Baptist Church was kindly and voluntarily offered, in which to perform the funeral obsequies of the deceased, and the resident minister and Rev. Prof. Caswell of Brown University, kindly took part with the writer of this notice, in the services of the occasion. A sermon was preached on the resurrection. The memory of the just is blessed. Their path is as a shining light, that shineth more and more unto the perfect day.

J. G. F.

West Bridgewater.

AN APOLOGY FOR JOHN ROGERS.

Will you allow me room to protest against the inaccurate use of words by which (in an article in your last number copied from another newspaper,) "criminal conduct" is directly imputed, and that without any proof whatever, to the eminent Protestant Martyr, JOHN ROGERS. If the reverent respect that has followed that servant of Jesus Christ, ever since Smithfield fires were lighted to try his Christianity, be unavailing to shield him from the *minutiæ* of biographical or bibliographical criticism, at least the elevated character of his descendants in New England who have constituted an unbroken line of educated men, for more than two centuries, should protect their ancestor from unsupported charges as grave as this.

The distinction must be allowed to be a fundamental one, between the Protestantism of the Reformers and Puritans, and their more or less imperfect or erroneous modes of expressing and supporting their Protestantism. It is possible indeed that he who knows the most of the details of facts which underlaid original Protestantism, whether these facts be taken from the acts of the Catholic councils only, or Luther be also permitted to testify,—will be the least disposed to be angry or sorrowful at the rough language of the early Protestant Confessors and Martyrs. But be this as it may, and let it be fully admitted that the Protestant and Puritan Fathers were Persecutors, it should not be for one moment forgotten that this historical question is one to be decided on its own grounds, and by itself, and has no more to do with the true controversy between Protestants and Romanists, than the just as plausible statement would have, that both parties in the debate were equally *men*.

The true controversy between servitude to a Mediatorial Priesthood, in order by external works to gain a future state of external happiness—and what an endless series of observances and obligations is involved here!—and freedom by the Gospel, namely that we have the WITNESS IN OURSELVES, the witness of the Spirit that we are the children of God,—this controversy is no more to be forgotten, is no more out of date, than the question between servitude and liberty generally; or between the intellectual and the scientific darkness and deadness before Luther, and the reign of intellect and science which is an undeniable result of his Reformation.

The time must come for the vindication of the Fathers of Puritanism, from the liberal, the high rational point of view. Such a vindication will embrace the vindication of Protestantism from the liberal New England stand-point. It will exclude and leave to other departments of inquiry the subjective and personal peculiarities, manners, and mistakes of opinion of the fathers, as it will preclude all caprices of subjective criticism in the sons. It will in a word explain and assert—not such passages as those quoted from Rogers in your late number,—which are not what he lived or died by; but such as this:—"They live by Faith in the Son of God, above the letter, in the LIFE; above the form, in the POWER; above self, in a higher self; so that they are no longer themselves, but are by the grace of God what they are; not doubting that they shall appear perfect in Christ's righteousness, being sanctified by his spirit, and saved by his power." These words will go far to account for the steadfast witness of the Proto-martyr, and the freshness of that honourable memory of him, which, after three centuries, still lingers round New England firesides.

HARVARDIANUS.

THE MINISTRY AT LARGE IN BOSTON.

We have already given a general account of the proceedings at the Anniversary of the Fraternity of Churches, and reported the addresses made on that occasion. We have also noticed the publication of their Fifteenth Annual Report. In the Appendix to that document, we perceive our own report of the principal part of the President's remarks and the entire address of Hon. Abbot Lawrence, with here and there a few slight amendments.

It is due to the ministry at large, and to the cause of Christian benevolence, to spread before the public some of their labors and successes still more widely than the printed pamphles will be the means of doing. We therefore quote from the publication already alluded to.

REV. MR. CRUFT'S LABORS IN CONNECTION WITH THE SUFFOLK ST. CHAPEL.

There has been no falling-off of worshippers since its present Minister has had charge, but on the contrary, a steady, gratifying increase. The attendance, for various reasons, is very unequal, as might be supposed from the fluctuating character of the population; out still the average has increased with each yearof my Ministry. For example, the number of families in any way now connected with the Chapel Ministry is double that of those I found when I first entered upon it. In my last Annual Report, the number of families in connection I stated to be 112; now it comes up to 155, being an increase of more than 40 families during the past year.

The question had been asked of Mr. C., "Where are the poor among your congregation! They are all dressed as respectably and genteelly as any other." To this Mr. C. says:

The very poor are seldom to be found in our churches. When they do come, and appear to the transient visiter to be so "well off," it is most frequently the result, as I know from much personal observation, of a hard struggle, a rigid and long practised economy, a laborious and incessant toil often far protracted into night.—All their scanty earnings, it may be are then upon their backs, even to the sacrifice of many more important comforts. Frequently, too, the garments worn by the poor upon the Sabbath are those bestowed in charity, or loaned them by some kind friend for the occasion. And if it was known, again, how long and carefully these garments were worn by the poor, they would receive some credit for the possession of virtues of which there is ever much lack, and none the less among the higher and richer classes.

I can only say that I sometimes wish we had more of the "better off" families than now there are, really interested with us and in us; for then, I think, the truer purposes of a true Ministry at Large would be much better promoted.

Of the Sunday School Mr. C. remarks:

"But it is through the *Sunday-School* that many of our poorest families are more especially brought under the influence of the Chapel Ministry, and by which they are the most benefitted. This, I am happy to say, is at present in a most flourishing condition, never so much so for many years. Deacon Martin Lincoln, for many years its faithful and efficient Superintendent, and well known to the Fraternity as a zealous promoter of the best interests of the chapel, was obliged, the last Fall, to resign his office in consequence of his removal to another State. We all felt that it would be a most difficult matter to supply his place. In the midst of our anxious apprehensions, and in answer to an urgent entreaty on the part of each teacher of the school, Mr. Benjamin H. Greene kindly consented to become its Superintendent in November last.—His long experience in Sunday-school instruction, and his well-known interest in the young and in all good works, bore ample testimony to his fitness for the office. The event has shown how fortunate we were, and more than equaled our expectations. By the blessing of Providence, a new life has been infused into the school."

Mr. C. has his "*neighborhood* meetings on the Wednesday evening of each week, for the purpose of religious conference and prayer." He adds:—

"These meetings have been well scattered throughout the entire circumference of my visits, no one having been held twice in the same place, for a period now of more than six months. They have been generally quite numerously attended by all denominations, not excepting the Catholics; have been looked forward to ever with interest, and been blest to the acknowledged good of many that have attended."

An interesting view of Mr. C.'s field of visits, and of his success, is given as follows:—

"The past year has exhibited, at least, as ample fruits of success as any preceeding one; if any thing, more so. I have formed acquaintance with a much larger number of really poor families, than in any former year. My visits have been divided among two hundred and seventy such, the larger number of whom are as much under my pastoral charge though not all gathered within the chapel precincts) as the members of any religious congregation are under the care of their Minister. That "the poor ye have always with you," I find still to be as much verified in this southerly section of the city as ever, and, as the result of some special observations of late, with no prospect of a change.—We have our dark alleys, and narrow streets, and filthy purlieus, and large crumbling tenements of wood, where the poor most do congregate, as elsewhere. Even the better appearing brick dwellings that have gone up are no perfect index of their interior character, but contain their two or three and sometimes four poor families."

There are the destitute sick; there are widowed mothers with their children; there are aged men and women; and there are another class—a "large sad class"—to be visited, whom Mr. C. thus describes:—

The victims of the traffic in intoxicating drinks, the well-known cause of at least three-quarters of the wretchedness and crime and hopeless pauperism among us. Here is occasion enough for the existence of the Ministry at Large in this section, as in every other one, of this growing city. It can do something, and by faith and perseverance may do much, towards the redemption of those fallen and falling into the dark abyss, by its solemn remonstrance, its unsparing rebuke, its heart of compassionate love, not for the sin, but for the sinner, too oft a victim of society, an outcast from its sympathy, uncared for, unvisited, unfed. Gratifying instances of such redemption I might relate that have come under my own eye during the past year.

REV. MR. WINKLEY'S LABORS IN CONNECTION WITH PITTS ST. CHAPEL.

We should like to quote the whole Report of this very active and successful minister. Of his *Chapel* attendance he thus speaks:

The morning congregation has increeased; the afternoon congregation is as large as the chapel will comfortably hold. On Sunday evenings our conference meeting fills the vestry, and some times the entries. Our speakers are from among ourselves, and yet some of the most eloquent appeals I have ever listened to have been made there.

The Sunday School is one of the most flourishing in the land. He thus speaks of it:

Next is our Sunday school, known as the Howard Sunday School, with its faithful superintendent, assistants, and band of teachers, numbering fifty faithful laborers, having in charge three hundred scholars. This school holds its two sessions each Sunday, and, besides its own immediate instruction, scatters volumes from its valuable library through all these families. In this school are not only children, but older brothers and sisters,—yes, parents and grand parents. A Bible class of fifteen and twenty men, the Pastor meets on Sabbath noon at the Sabbath school.

On Wednesday afternoon, Mr. W. receives into his study twenty children, which have organized themselves into a Society which they call "Our Pastor's Circle"

At their meetings, says Mr. W., one of the members leads the others in the Lord's Prayer. The Secretary reads the report of the last meeting; books are exchanged; characters from the books discussed; half an hour spent in reading "Pilgrim's Progress," and discussing questions arising from it; and the meeting closed by singing. Of all the gatherings that I attend, I know of no one more intensely interesting and more apparently profitable than this. The parents often say, Let any sacrifice be made rather than that meeting be suspended. The children prove their interest by their full attendance in the most stormy weather.

A meeting for religious conversation has been held at the pastor's house on Tuesday evening, which has been attended with remarkable fruits:

To these meetings, all, except professors, are invited. We commenced last fall with an attendance of eight. Last Tuesday evening we had fifty-one. We have averaged probably thirty-eight through the winter. The thirteen who made a public profession of faith in the Father and Son and Holy Spirit last Sabbath, and others who have done likewise in preceding months date much of their progress from those gatherings.

We will conclude with a notice of *The Luctators.*

On Saturday evening, we hold a Luctator meeting. This name may sound strangely to many ears. I will explain. For a year and more, I labored to reform some four or five noble spirits from intemperance. They would do very well for a time, and then fall. During a short absence last August, they every one strayed. When I returned, they were "all right," as they say; for they have too grateful hearts to unnecessarily wound one they love. I called them together at my house; introduced them, for they were strangers; and then said to them, —"Gentlemen you have tried to reform yourselves, and failed. Give that up. Now, join together, and reform each other." They agreed to do so, and each promised to bring another.—They desired an odd name: I chose the Latin word *luctator*, wrestler, and they glory to struggle together for freedom. They have doubled their number. From this band I have my most faithful assistants, not only in reformatory but pietistical movements, come. Among the voices oftenest heard in exhortation, both in conference meeting and in social life, are those Luctators. Four belong to the church. One breathed the first prayer of his life in his family a week ago; another, his first prayer, in the band last Saturday evening. If drunkards are to be saved, they must be Christianized. When "a hard case," as they term their leaders, is converted to God, he is mighty for good. I would advise all Ministers, and especially Ministers at Large, if they want good and faithful colleagues, to gather the active servants of vice, form Luctator bands, and they will learn what mighty love man is susceptible of towards his brother. God bless my band! After their strugglings here, may they be crowned *victors* there!

REV. DR. BIGELOW'S REPORT.

Dr. Bigelow's Report takes a wide view of the general field of pauperism, and we look to his labors and investigations with the hope and expectation of large results to the peace and welfare of the city, and to the interests of humanity. The very elaborate and valuable report which he has written, will doubtless receive particular attention from his fellow-citizens at large as well as from the immediate supporters of his ministry.

We quote here only the account of his daily visits, and would refer our readers to the Christian Register of last week and the present, for one or two instances of benevolence taken from his report, which are very touchingly described, and which in moral beauty can hardly be exceeded.

"My intercourse with the poor," says Dr. B., "during the past year, has been more widely extensive, and not less close and intimate, than in any preceding one. My list of visits presents a greater aggregate than in any former year; the number registered for the twelvemonth ending with March being little short of thirty-six hundred.

"The most of my time, being occupied in visiting, from ten to twelve hours daily—sometimes more during the inclement season—were given to the work; not unfrequently without respite, save at the Office hour at noon, or for refreshment, otherwise, of any sort. The labor was severe and exhausting; especially so, as neither on secular nor sabbath days did I forget my mission as a minister of Jesus Christ, with a charge in hand to the souls as well as bodies of men. In all cases suitable, the offices of religion were introduced; and by the word or prayer, by serious teachings addressed, by counsel, admonition, or consolation, were my interviews sought to be made permanently useful.

On Sunday I have publicly officiated but a little more than a fourth of the time; my sabbaths in general (reserving a part for personal rest, and attendance, as a silent worshipper, in the sanctuary) being appropriated to special visits to the sick, with religious exercises in the homes of the poor, as occasions have invited and called for."

AMERICAN PEACE SOCIETY.

This Society met on Monday evening, May 28th, in the Park street Church. Owing to a sudden and severe illness, the President of the Society, Hon. Wm. Jay of New York, was unable to be present, and the Rev. Dr. Waterbury of this city, was called upon to preside. Selections from Scriptures were read, and prayer offered; after which, a brief abstract of the Annual Report of the Secretary was read. From this, we learn that the receipts of the Society, for the past year, have been $3697,58, and the expenses $3680,62, leaving a balance of $16,96; five agents have been employed in lecturing; and 5,000,000 pages, comprising various publications, have been circulated in every direction. The Society has also offered a prize of $500 for the best Essay on the Mexican War, which had been awarded to the Rev. Mr. Livermore, of New Hampshire. Owing to the ill health and absence from the country of its author, the essay has not been published. In the meantime, the Society has published a work on the same subject from the pen of Judge Jay. It is a work of great power, and meets with a large demand.

After the reading of the Report, the President *pro tem.* invited the attention of the audience to an Address from *Charles Sumner*, Esq., of this city.

In his introduction, the orator alluded to the manner in which the large audience present had assembled. They had not come at the sound of music and the show of pomp and parade, but in the simple manner of our fathers, and at a period of universal interest.

Peace, he considered the chief of all Christian charities—aye, the foundation of all charities. It has ever been the longing and desire of great and noble minds in every age. It is the object of this Society to promote these aspirations, and oppose all war systems and war operations.

It has been urged against this cause, that the object was an Utopian one, and to realize it the nature of man must be reconstituted; but this objection has been brought against every reform and improvement which now benefit the human race. Each has in its turn been hailed as Utopian; yet the speculations of one age become realities in the next.

He alluded to the right of self-defence, of revolt, and of revolution, and remarked that, as upon thorough analysis this right did not affect the result of peace principles, the Society held forth no doctrine in regard to it; but he believed in the right to take life in self defence, and his sympathies ever were with those who were struggling to be free from the hand of oppression.

He went into a consideration of the war system and war operations, and the principles on which war is recognized as the arbiter of justice by the commonwealth of nations, and its practice regulated. He contrasted the policy of nations with that of states, towns and individuals. With the latter all disputes were settled by arbitration and judicature; with the former they were decided by the fortunes of a battle.

He delineated the immense evils of the war system, and cited the opinions of numerous great military as well as civil personages in support of his strong denunciations. It has been said that the object of the king, lords, commons and complex provisions of the British constitution, was merely to place twelve men in a box, and that the administration of justice was the great end of government; but justice is never gained upon the battle-ground. At this point he described the local, immediate evil of a single battle—the clash of opposing armies—the slaughter—the grief which was over the portion of both victor and vanquished—and the destruction that occurred on every hand.

While the individual was denied the right to settle his wrongs by single combat, the nation was invested with power to provoke and mingle in combat of colossal magnitude.

All the calamities to which man is subject—pestilence, famine and earthquakes—would not, if united, equal the evils inflicted by man on man through the agency of war.

He condemned all accessories, attributes and agents of war—forts, ships, navies, armies, war chaplains, and war sermons. He spoke of the enormous sums of money squandered in support of the war system by Congress since the foundation of our Union, and suggested the benefits which would have followed if it had been applied to the support of schools and colleges. He also condemned the militia as a branch of the war system, and thought that as upholders of law and order, they might be superseded and a better system adopted, more, effective and less costly and obnoxious, mentioning the police as a proper substitute, and noticed the scheme of Sir William Jones for supplanting the militia system.

He alluded to the decline of the militia in this State, and the feeling of dislike manifested by the people towards it.

On the other hand, he described the advantages and blessings of peace, and the wisdom of practising the divine injunction to "do unto others as you would have them do unto you." The tendency of mankind has ever been towards unity and consolidation, and he referred to the Helvetic Union, which has existed for five centuries, and the German confederacy, as illustrating this tendency. The cause of peace is eminently calculated to produce union among the nations. Force would never produce unity. It has always failed, as proved by the downfall of all nations consolidated by the sword.

Mr. Sumner thought that in our day the nations of the earth were nearing the desired end of peaceful union, and alluded to the Peace Congress at Brussels the past year, and the spread of peace principles among the distinguished men of all nations. With the current of time has the cause gained strength. The desire for peace is an inexpressible longing of the human heart.

He congratulated the society on the bright prospect before them, and traced the modifications in the laws of war which are constantly taking place, and their tendency towards the humane principles of peace.

In conclusion, he urged the establishment of a Congress of Nations, and a high court of judicature, for the settlement of national disputes, and enforced the feasibility of the plan. He pictured the beauty and utility of universal peace, and declared that as all men are brothers, so all war is fratricidal.

Mr. Sumner spoke for two hours, and enchained the feelings of the crowded audience present, in the most engrossing attention by the intensity of thought, force of argument, beauty and power of illustration, and eloquence of language, which characterised his address, of which we have presented a few points as he proceeded in the development of his subject. Of the beauty and strength of the whole we can convey no adequate conception.

At the close of the address a resolution was adopted by the society, thanking Mr. Sumner for his address, and requesting a copy for publication, which will probably be the means of bringing it more prominently and generally before the public. [Evening Journal.

[In the account below, we have combined the reports of the Traveller and Journal.]

FOREIGN MISSIONARY MEETING.

The meeting in behalf of the American Board of Commissioners for Foreign Missions, was held on Thursday evening, at the Tremont Temple—Hon. S. T. Armstrong presiding.

Prayer was offered by Rev. Dr. Hawes, of Hartford, and an original hymn was sung.

Rev. Dr. Pomeroy, one of the Secretaries, stated some facts in connexion with the movements of the Board.

The debt of the Board, which was about $60,000 in September last, by the extra efforts to effect its liquidation, has been reduced by over $40,000, that sum having already been paid in. The ordinary receipts of the Board have fallen off to some extent of late, and unless some further exertions are made, the deficiency at the next autumnal meeting will be much greater than is desirable.

Recent intelligence from the Nestorians, South and West Africa, Constantinople, and from the stations among the Armenians, near Ayantab, exhibits evidence of a revival of religion. Several conversions have already taken piace. Favorable accounts have also been received from the Stockbridge Indians, near Green Bay in Wisconsin. The missionary to the Stockbridge tribe of Indians, near Green Bay, Wisconsin, becoming disheartened, asked permission to leave the field of his labor, and he left last fall. An old Indian, a Deacon Metoxin felt so discouraged at the departure of the minister that he could not sleep for three successive nights, and he and his friend prayed to the Great Head of the church for help, and the very next Sabbath there was preaching before the tribe, and it had been statedly continued up to the date of the letter, a few weeks since. The attention of the people has been aroused to christian truth, and 17 or 18 young persons have come out from the world.

[Rev. Mr. Bliss, a returned missionary from Trebizond, was next announced. He related two or three instances, showing the good effects of missions on individual character among those born in the Greek church.]

Rev. Henry J. Van Lennep, returned missionary from Constantinople, [the memoir of whose late wife was noticed a short time since in the Christian Register,] was next called upon to address the meeting.

Mr Van Lennep said that the sympathies of the Christian world were excited about three years since, by the news of a persecution, the only one, perhaps, which would stain the annals of the nineteenth century. Times have changed with the Armenians, and their neighbors the Greeks, Jews, &c, but still persecution has not entirely ceased. It is carried on in various petty ways, but our Christian brethren remain in comparative quiet. The result of the conspiracy against the Armenian Christians, is widely different from what its originators intended it should be. The Gospel, through its agency, has been more widely spread, and its influence greatly strengthened in that far off land.

Christians at home have taxed the missionaries with enthusiasm in their accounts, have said they would be soon obliged to return to their native land from a want of something to do. But they look only at the exteror of the old Armenian church and do not discover that it is crumbling to its ruins.

Since the Rev. Mr. Van L. left the shores of Asia Minor, on the 15th of March last, the cheering news has arrived that a revival is in progress in Constantinople and other cities of the East. The Armenian brethren are most indefatigable in their labors, and it is hoped that the day is not far distant when the colporteurs of that region will extend the field of their labors and thus unite the missionaries of Madras, Calcutta, and Assam to these of Asia Minor.

[Dr. Stowe was the next speaker—see next column.]

The REV. DANIEL POOR, a Missionary for thirty years in Ceylon, upon his return from the East, was called upon to address a Society in favor of Home Missions, and he did it with the greatest pleasure. He honored the preceding speaker and his venerable father-in-law, and indeed the whole family, inasmuch as they had devoted themselves to the cause of Home Missions. The Reverend gentleman spoke of the difficulty of establishing Foreign Missions, and contended that Home Missions were the result of the establishment of Foreign Missions.

Of the nine Missionaries who sailed for the East in 1815, five still remain able-bodied men engaged in the work of the Lord. Of the seventeen of the first two companies ten yet remain. Ceylon was fixed upon as the field of the Mission, and it has been extended in two directions, to the Continent.

It was through the establishment of Schools that the Ceylon Missionaries were enabled to gain intercourse with the people, to bridge the broad gulf which separates the Christian from the Hindoo. That the Missionaries were enabled to successfully establish the Schools, was owing to the cheapness with which they are conducted. Through the system adopted, the native Schoolmaster becomes the agent of the Missionary, and the School forms the foundation for the Society and the Church. The Schoolmaster, at the same time he takes charge of the School, goes under a course of instruction, to fit him to perform his duties.

One hundred and seventy-five schools were in operation in about as many villages, surrounded by about 100,000 Hindoos, in the year 1836. At the time that instructions were sent out to reduce the expenses, the most disastrous results followed. The expense of each scholar per year was fifty-five cents—the teachers received $ 1,25 or $2 Spanish money, per month. The contribution of one cent by a child, per week, will support a scholar for one year in the Ceylon schools. The expense of the boarding school was fixed at only $15 per year. Great progress had been made in the female part of the mission, of vastly more importance than the instruction of the boys. The fortress of Hindooism is in the female heart, but it has been assaulted there in various ways, and nearly overthrown. The speaker referred to the four periods into which his missionary life had been divided, and expressed the hope that on some future occasion, when time permitted, he would be enabled to enter fully upon the details of each period.

The Rev. Dr. POMEROY spoke briefly, urging upon his hearers the importance of making some speedy and effectual movement in behalf of missions.

The audience again joining with the choir, sang the Missionary Hymn, concluding with the stanza,

Shall we, whose souls are lighted
By wisdom from on high—
Shall we to men benighted
The lamp of life deny?—
Salvation! Oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learnt Mesiah's name.

The benediction was pronounced by the venerable Dr. DANA of Newburyport, and the meeting separated.

REMARKS OF DR. STOWE,

AT THE FOREIGN MISSIONARY MEETING.

The following is properly connected with the report which immediately precedes it, and is derived from the same sources; but we have preferred to place them apart. Dr. Stowe is Prof. of Biblical Literature in Lane Seminary, a man of great originality and power, as well as extensive attainments in his profession; and he has as large a heart as mind. We will let our readers decide for themselves on the quality of what is here presented. That they will find great richness of humor and satire, and some large thoughts, we are very sure.

Dr. Stowe said he never felt so strong a sympathy for the missionary as he had since he went to the west. When settlements are made in that region, the settler thinks of all that which he left behind him; the blessings of the school and the church. And this is the way in which Christian missionaries feel when in foreign and heathen lands; he sees the need and only requires the men and means to carry out the Christian work in the barren field.

He would in the remarks he had to make this evening, speak of the peculiar obligations of the Christians of this new world to sustain the work of Christian missions.

The first reason he would give was, that America stands in the van of the latest development of human society. We have all the ideas to carry out this development, and in this consists our first obligation.

Many of the audience, doubtless, witnessed the military processions, yesterday. If so, they noticed, as they always will, that the front platoon, especially about the music, was crowded upon by a host of idle, ragged boys, tatterdemalion loafers, and specimens of every sort of ragamuffin humanity; and so closely do they crowd upon and intermingle with the regular soldiery, that a stranger to such scenes would be very apt to suppose them a constituent part of the warrior array.

So when great principles are in their regular line of march, and mind is making really rapid progress, the front rank is always clustered and defaced with innumerable idle, loafing, tatter-demalion vagaries, opinions and systems, which strut their brief hour and display their uncouth attire to the sound of music which is not theirs, and in a procession with which they have no legitimate connection. The undiscriminating look on, some with admiration eagerly swallowing the whole with their eyes and hearts; others with disgust, as eagerly rejecting the whole; while those only whose views are exercised to discern both good and evil, are able to distinguish the precious from the vile, and rejoice in the one, while they abhor and despise the other.

Society is not made perfect at first, any more than the individual—it develops slowly, surely. A few ideas, in a few minds, work their way out into the wide world, with much opposition, and become settled, unquestioned axioms—working on from East to West—beginning on the banks of the Tigris and Euphrates—and now swelling their topmost wave on the Ohio and Mississippi, the good of the one, the few, the more, the many, the whole. Military conquest, privileges of birth, contempt of labor, intolerance of opinion, some obselete ideas, still linger everywhere.

This true idea of progress has so pervaded the American people that they are as much superior to the Greeks and Romans in their day of greatness, as those were superior to the Asiatics.

Dr. Stowe next proceeded to consider another reason for the peculiar obligations of the people of this New World to sustain the work of missions, that our religious institutions are founded more nearly upon right ideas, and thus with the greatest freedom we have the greatest order. Here we enjoy the greatest individual freedom, and thus every Christian is left to contribute his little to the great work, the aggregate swelling it to a mighty effort. Finally, God has placed upon us the obligations to sustain the work of missions, and by it only can we secure and perfect what we have.

Our national character, though mixed and crude, is yet a noble one. The peculiar American character is developing beyond the Alleghany Mountains, uninfluenced by extraneous circumstances, but receiving all its strength from within. In the battle of Buena Vista, a boy, not more than sixteen years of age, belonging to the Western cavalry, was found by an officer, a friend of Prof. Stowe, upon the ground with a Mexican lancer endeavoring to transfix him with his lance. The boy had a pistol in his hand and was struggling to get the Mexican and his horse in a position to give one or both a shot. The officer deeming the fate of the day doubtful, was about offering his assistance. The boy cried out "let him alone—he is my man," and succeeded in shooting the Mexican. Then turning to the officer he said, "when I want your assistance I will let you know." And this is the Western character that is developing, which only needs a Christian faith and hope to place it upon a solid foundation.

STATE REFORM SCHOOL.

[From the 24th Report of the Board of Managers of the Prison Discipline Society.]

WESTBORO', May 22, 1859.

DEAR SIR:—Your favor of the 13th inst., was duly received, and should have received earlier attention had not my official duties prevented.

In answer to your points of inquiry, permit me to say—

1st. As to the present state and prospects of our interesting enterprise. We opened for the admission of boys on the first day of November, 1848, though at that time, our building was not wholly ready to receive inmates. We have received since, up to the present date, 147 boys, 143 of whom now remain with us; four having been discharged; three as improper subjects, and one by Supreme Court, on error in form of committal. I look forward to our future prospects as favorable to success. I see nothing to prevent the abundant success of the institution, and hope it will prove itself worthy the kind

aver which our beloved Commonwealth has bestowed upon it, in its infancy.

Were you to visit us, you would see a company of boys, perhaps on a distant field planting; another building fences; another shoveling or preparing the ground for seed; here and there, one ploughing or driving his cows to pasture, and perhaps another with his horse and wagon, going to mill, in an adjoining town, or to the village, on some errand. At the ringing of the bell for school, you would see them gathering, in parties of from two to twenty, from different parts of the farm, with their ruddy and happy countenances, and hear their jolly laugh, or merry song. The interest I take in my pleasant family, perhaps, makes me an interested spectator. I therefore hope you may take occasion, at some convenient time, to visit us, and see for yourself.

2d. "What is your present number?" Ans. 143.

3d. What is the division of time? Ans. 4 hours for school, from 10 A. M., to 3 P. M., with one hour for dinner and play; 6 hours for labor, 3 hours before school and 3 after; 8½ hours for sleep, from 8½ P. M., to 5 A. M.; 5½ hours for recreation, meals, and miscellaneous duties, during the day.

4th. Who are your principal officers, &c.? Rev. T. D. P. Stone, Chaplain and principal teacher; Mr. O. K. Hutchinson, assistant teacher; and Dea. James Leech, steward and farmer.

"What is the behavior of the boys," &c.? When they first come in, exceedingly rough and depraved: generally void of principle, profane, and not trustworthy in every respect; but after time for instruction and discipline, they become gradually improved, so as to be trusted, more or less, about the farm and elsewhere. We have some, who do not seem to improve, as yet, and I suppose we must always expect some such.

6th. *System of Punishment?* The same as that adopted by me at the Institution at South Boston. It would require more space and time than I can at present spare, to fully describe it. I adopt the Grade System—in extreme cases use confinement and corporeal punishment. Cases of misdemeanor are deferred till an appointed hour in the evening for settlement. As a reward for good behavior, boys go to the village side in the boat, or fish on our beautiful pond.

7th. *Employments?* In the shops shoemaking and tailoring: out door employment, farming and gardening. Our boys make and mend their own shoes and clothing, and bedding—do their own cooking, washing, ironing and baking, and all the domestic labor of scrubbing, &c.

8th. *Health?* Generally very good. In fact, the only cases of sickness of importance have been the measles, or caused by the measles, which were introduced, in the winter, by a boy from Newburyport. No death has occurred.

9th. *Tendency to insanity?* None observable.

10th. *Have any been apprenticed?* None. As we think it important that a boy remain with us sufficient time to get fixed habits of honesty before leaving.

11th. In answer to your 11th query, as to how short a time a boy may remain before being apprenticed, I reply, that generally, a year would be short enough; but in some cases, four or six months might be sufficient.

12th. *Soil and Water?* The soil of our farm is said to be good, though I have not been here a sufficient time to test its quality. *Water?* I suppose to get a constant supply, we shall be obliged to go to the pond.

13th. Our building, in the main, is well arranged; some farther fitting up will be necessary to accommodate our large number of boys.

We have had no escapes from the Institution.

Respectfully yours,

W. R. Lincoln.

CHRISTIAN REGISTER

BOSTON, SATURDAY, JUNE 9, 1849.

MORNING PRAYER AND CONFERENCE MEETINGS.

Meeting at the Church of the Saviour.

The first morning meeting was held at the Church of the Saviour. It was opened with prayer by Rev. Calvin Lincoln.—Rev. Charles Brooks spoke of the cultivation of piety toward God and benevolence toward man. The appropriate expression of love to God, said he, is usefulness to man. Embalm these principles in your hearts, hallow them in your lives. Under their influence will the soul gravitate towards God, the Sun of the moral universe, and circuit forever around his throne in holiness, love and joy.

The Hymn was then sung,—

"The saints on earth and those above
But one communion make;
Joined to their Lord in bonds of love,
All of His grace partake."

"One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death."

Rev. Mr. Sanger said, he had one word he felt prompted to say—that as he approached that "narrow stream," he perceived how far short he came in piety and love, and he felt the sentiment of penitence in view of it. He would appeal to the convictions of his brethren, that the longer we live, the more do we feel this. Here all Christians agree. He had mingled with Christians of every name; he had found that they all rejoiced to see piety and benevolence wherever manifested—but the first step towards piety was to feel our imperfections.

Father Taylor rose, and began with the salutation, "Sisters and brethren, Good morning!" In respect to what had just been said, he thought it was well to look at both sides. The soul needs to be encouraged as well as to be humbled. First comes repentance—we were laid low, to be lifted up again.

He quoted the saying of our Lord, "By this shall all men know that ye are my disciples if ye love one another." We are contually having new editions of our faith, said he, but he loves God, who obeys Him—and it was by this obedience that he himself discerned his brethren in the Unitarian body. He had closely followed and studied them, and if he was once a little close-girded, he was no longer so, but walked in liberty. The brother who first addressed us, spoke a delightful word in reference to the two brothers Peabody.—Yes, God took them—took them home—took them because he loved them. I knew them—knew them better out of the Memoir than in it—they loved God and loved man, and therefore God took them to be with Him evermore. Brethren, God is with us, if we love him—and is He not here? Is not Christ here? Open the windows of your hearts, brethren! let the light in—receive the liberty of Christ—live and labor—then, [with a significant gesture and look upward] Home! Home! May the grace of our Lord Jesus Christ inspire you all anew.

A beautiful melody was then sung—"There is a river whose stream maketh glad the city of God," &c.

Rev. Mr. Folsom remarked that if there was anything in which Christians were deficient, it was the filial spirit—the spirit of adoption as the children of God. This was the spirit of Jesus, and it was characteristic of primitive saints. He briefly dwelt on its happy influence in making duty a delight and furnishing support under trial.

Rev. Mr. Newell, of Brewster, remarked that he felt he belonged to us as a Christian. There was in truth, but one Church, one communion. His place of labor being quite remote, and having passed the last six months with no privilege of intercourse except with his own church, he had felt solitary. But as he was journeying to this city, he was strengthened by an incident on the way. A lady was riding in the same stage whom, as she was arrayed in the Quaker garb, he thought he must address as such. Said she in reply, I belong to the Church of Christ—and so wide and comprehensive was her fellowship that he felt both rebuked and yet encouraged. An orthodox brother was also a companion on the journey. They had lived within five or six miles of each other, but though so near, had been entire strangers during that long lonely period of six months. They had sweet communion by the way, and on their arrival, said his orthodox friend, My brother, where shall I find you?—There was no sectrianism in that brother's heart. The bond of Christian love draws together into one, all the disciples of Christ.

Rev. Mr. Fuller prayed.

Rev. J. N. Bellows remarked on the want of love as a fundamental error, and on the necessity of mercy before sacrifice; of reconciliation with a brother in order to render acceptable our gifts to God.

Rev. Mr. Bond urged our obligations to strive to bring in all to enjoy the privileges and hopes of the gospel. For how many there are who still remain without! Such an effort would unite us better than any other sect is united.

Rev. Mr. Dall spoke of a characteristic trait in Henry Ware Jr., a sense of unworthiness.—Mr. D. urged that we should come together to feel our weakness—the sense of sin. If we were asked, were we worthy to be called a disciple, we must rise in mass, and say, No. The language of the publican, God be merciful to me a sinner, is our proper confession—a conviction of sin should be our habitual feeling.

Rev. Mr. Winkley offered prayer, and the meeting was closed with the doxology.

Meeting at the Church of the Disciples.

Rev. A. P. Peabody offered the first prayer.

Mr. G. G. Channing made the opening address. His subject was the duty of uniting with the Church, and he spoke of the influence of example. He related an anecdote of a S. S. teacher who presented the subject of the Lord's Supper in so touching a manner that one of the pupils—a young girl—sought and obtained her mother's permission to remain and see it administered. But she was surprised to behold that same teacher go out. She saw her mother go out also. On returning home she said to her mother, How could my teacher go away from an ordinance of which she spoke in so interesting a manner? And mother, how could you go away?

Mr. C. urged that we should look at this subject in all its bearings, and seek the great end of our faith, the salvation of our souls.

Rev. Mr. Whitman dwelt on the neglect of the communion as one of the grand obstacles to the progress of religion in our societies, and he would urge all, who had hitherto disregarded this ordinance, to retire to their closets and ask—whether the request, "Do this in remembrance of me," were not intended for them.

A hymn was sung.

Rev. Mr. Pierpont asked, Who of us was not deeply interested in that little child who asked if she might be a spectator at the communion—and in the means which brought her to it? A young woman so deeply moved as to draw the tears from the eyes of her pupils in describing the ordinance—and yet this young woman as well as child feeling that it was not theirs' to partake of it! Jesus said, "Suffer little children to come unto me." Why are they prevented? Do we teach them that they are entitled to come! that it is their duty to come! Do not the old views prevail, that this is an evidence of being a Christian? Do we present it as one of the means of making advancement? Suppose the teacher had gone to the pastor and asked, "Sir, may I partake to-day of the emblems of the Lord's body?" He would have replied, "Are you a member of the Church? Have you come in by the door?" That's the view in New England. But it may be said, the child does not understand the nature of the ordinance.—Then let it come and learn. It may be said that the teacher is frail—let her come and her frailties be removed by the power of remembering Christ.

Mr. P. added that though the word "Church" is used many times in the N. T., yet he would ask, Does it mean any portion of a worshipping congregation to the exclusion of the rest, or any part of the rest? If not, and if the Church means worshipping congregation, why should not whosoever desires come to the table? Why should not the little child come?

Rev. J. F. Clarke remarked, my brother would not say surely, that all, whether believers in Christ or not, should come. The true question is, Why do we not give ourselves up to Christ? We must all come back to this question. Give me a congregation who love Christ, and whose life flows out of him, and they will be ready to come. But when you go and ask a person why he does not come, he will say that he doubts whether he is a Christian—and we are thus brought back to the purposes for which these meetings were instituted.

We want to lay hold of the promises of the New Testament. We want faith in Christ.—Out of that flows every thing. Read the biographies of Christians—catholic and protestant—and you will find there is one simple principle, *faith*—faith in God and Christ; that he who believeth is pure—pure as though he had never sinned—is safe, is already in heaven. Still, said Mr. C., a great work must be done in the soul—and all for the believer is *being* done.

These flowers (said Mr. C., pointing to vases of flowers on the desk,) are placed here as emblems of the Holy Spirit—so ancient Christians regarded them. He alluded to the pentecostal season, and observed that here in Boston, if we were filled with the Holy Spirit, and should speak as God gave us utterance, our brethren of other denominations coming in would say, What meaneth this? How hear we every man speaking in our own tongue in which we were born? We have, said Mr. C., many dialects of Christian sects, but here we speak one language.

Rev. A. B. Muzzey urged that first the heart be brought into the right posture by an act of dedication to God. We do not go far in life before we feel that we need leanupon an Almighty arm.

Our relations in life are a great Conference. Whether we meet in the market, or in the exchange, or wherever else, we meet in the great Conference of human life. Undoubtedly our Saviour meant that all who worship in his name should come to his table—but we may commune with him at home and by the way. Mr. M. followed our Saviour in his walks in Judea, in his intercourse with the lowly and the unworthy, in the crowd and in the solitary mountain for prayer. Let us pursue his steps and we shall go from prayer below to the great Conference of the spirits of just men made perfect above.

Rev. S. J. May, would have us look at the true nature of Communion. It is to sympathise with the spirit and aims and works of Jesus; it is to embrace these great and glorious principles that have made him the Redeemer of the world. Such persons commune with Jesus, though like Anthony Benezet, John Woolman, Elizabeth Fry, and others of the Society of Friends, they observed no external rite. For himself, he did not press communion as a duty, but invited to it as a privilege. In the primitive age they observe the rite because they were so baptised into the spirit of Christ, that they felt, every time they came together, a longing to bring back Jesus into their midst, and dwelt on the hour when he gave his life on the Cross, on the fidelity with which he devoted himself to the great work his Father gave him to do. The same spirit is needed by those who would speak with power in behalf of the gospel at the present day. The gospel can be carried on only in the spirit in which it commenced.

Rev. H. W. Bellows regarded it as a sign of promise, that people feel there is something in Christianity which they dare not approach unprepared—that there is in the Communion something we feel we do not understand. For there has been a tendency to feel that religion has nothing peculiarly significant to do for our souls. But if there is any thing we need, it is that we should bow down before Christ and ask, What shall we do to be saved? There is a significance in the elements of the body and blood of Christ, more than the world knows. Mr. B. in illustration spoke of the figure of the Old man of the Mountain, among the hills of New Hampshire—he looked for it as he rode on, but still could not discern it, until suddenly it was before him high in its clear outline on the cliff. So with the gospel; its significance is at first hid from us, but when we do see it we see nothing else.

Rev. S. Lincoln said that as he came into the city, he could not but admire the beautiful edifices which he beheld. As those rested on a good foundation, so has the Church a foundation. It rests on this—that Jesus is the Christ the Son of God. It is a broad foundation; and every one who has the faith that puts him in possession of the *character* of Jesus is safe—and only such. It is a precious privilege to commune with Jesus here, and to hope to see his face above.

The meeting was closed with prayer by Rev. Dr. Hall.

Meeting at Bulfinch St.

We had relied on a friend for an account of this meeting but we are disappointed. Rev. Messrs. Holland and Fuller offered the prayers. We learn that Hon. Albert Fearing made the introductory address, who was followed by Rev. Messrs. Fisk and Hayward from Hopedale, Lincoln of Fitchburg, Farley of Brooklyn, and Taylor of this city. We learn also the meeting illustrated the fact that each of the morning meetings, as it followed in its series, rose in interest.

Meeting at the Church in Harrison Avenue.

Rev. Mr. Clark, of Uxbridge, offered the introductory prayer.

Mr. N. A. Barrett made the opening address. He remarked that he would pursue the train of thought presented at the previous meetings—salvation by Christ. He had long since lost all fear of placing Christ too high, he only had the fear of sinking him too low—the divine into the human. To appreciate what Christ is, and what he has done for us, we need to understand and feel our own spiritual wants. We have regarded him too little as the Saviour—have not each one for himself cherished the feeling, He is *my* Saviour. But our true need is to have him remove the burden of guilt from our souls—a burden heavier and more painful than any other—and the soul that feels it, will refuse to be comforted until sin is expelled, and the sense of pardon enjoyed. Tell me not, said Mr. B., of a God to whom I can look independently of Christ. I look up and what do I as a sinner behold! A fearful looking for of judgment! I therefore need forgiveness; and I have no assurance of it except as conveyed to me in Jesus Christ. The first thing, therefore, is to feel our *need* of salvation—to hunger and thirst after righteousness. Feeling thus, we shall experience peace in believing and joy unspeakable and full of glory; shall appropriate to our hearts the promises of Christ which in him are Yea and Amen; shall have the sense of assurance of his love—of souls renewed and sins forgiven.

The hymn was then sung, as with one heart and voice:—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Rev. Messrs. Bartol, Fuller, Rev. Dr. Hall, Rev. S. J. May, H. W. Bellows, J. F. Clarke, and Gray next addressed the meeting, when at half past nine o'clock there was a pause, to allow any to retire who could stay no longer; after which the meeting was resumed, and Rev. Messrs. Osgood, Holland, Thompson, and Forbes addressed the meeting. The remarks of these gentlemen we are obliged to defer until next week, for want of room. They will not injure by keeping.

An incident occurred at this last meeting which we will give in the language of the Christian Watchman and Reflector—expressing our entire sympathy with it.

"The presence of Rev. Mr. Bronson, of Assam, with his two Assainese disciples, added much to the interest of several meetings, and of one, particularly, at which their presence had not been anticipated. Being in company with Alderman Grant, he invited them to go with him to a religious conference, and ere long they found themselves at the Unitarian church in Harrison Avenue, where a morning prayer meeting was held. Mr. Grant introduced them to the assembly, and a strong desire was at once expressed to listen to these youthful visitors from Central Asia. After Mr. Bronson had given some account of his mission, he was followed by those lads, whose very presence was more eloquent than any sermon, whose words went from the heart and reached the hearts of others so that the deepest springs of sensibility were touched. A spontaneous movement was made for a contibution in behalf of the Orphan School of Assam, and sixty-nine dollars were collected on the spot, to which sum a gentleman afterwards added ten more.

This generous contribution has not come, we think, from a mere transient impulse, but from an extending and deepening sense of the moral dignity of the missionary enterprise.

ADDITIONAL LETTERS

from gentlemen invited but unable to attend the collation.

The two following letters we did not obtain in season to place with those already published.

Bridgewater, May 29th, 1849.

Gentlemen:—Your communication of the 12th inst, inviting me to attend and partake, with you and others of the Unitarian faith, a Collation on Tuesday the 29th inst, has been received.

In reply, I regret that I am too much indisposed to-day to accept your invitation and be with you on the anniversary as I had intended.

I thank you for the honor you have done me by your kind invitation. Born and educated in the Unitarian faith, observation, reading and reflection have confirmed the impressions of early life; and Unitarianism appears to me substantially true.

Nor can I find any foundation in the objection to Unitarianism, that the doctrines are not positive. Do they not maintain that future happiness must depend upon the character formed in the present life? That a good character depends upon love to God and love to man—upon being good and doing good! That faith is necessary, but that faith which does not result in good works, in a good life, is dead and useless!

We have great reason to rejoice that a most favorable change has come over this part of our country. Charity and liberality prevail to a great extent, and men are judged less by abstract, theoretic opinions and more by their lives and conversation, more by their *fruit* than in former days. I think we as a denomination have done something to effect this change. Much is still left for us to do. Our responsibility increases with our power to do good, and may we not fail in discharging our whole duty. It would be very pleasant to meet so large and so respectable an assembly. It must afford much happiness to see so many with whom we agree in religious sentiments. It serves to strengthen our faith, and give confidence to truth, and efficacy to good resolutions.

That all the good results and benefit may be derived from your meeting, which are anticipated, is the prayer

of your Friend
and obedient Servant,
John Reed.

Mount Morris, Livingston Co., N. Y.
May 25th, 1849.

Gentlemen:—Your kind invitation to join you in your annual Collation on the 29th inst, came to hand this morning. The cordial terms of your letter, and the kind sympathy expressed in regard to my trials and persecutions, and my efforts to promote the cause of liberal Christianity, though inconsiderable, have excited emotions which I will not attempt to express. I gratefully acknowledge and appreciate your kindness and Christian courtesy, and deeply regret that other engagements preclude the possibility of my attendance and participation with you and other friends in New England, in that social and religious festival. I am aware that it is always an occasion of great interest, and well designed to warm the heart and rekindle a becoming zeal in our most interesting and precious faith.

In brief reference to the past and present, in my own house, we have, it is true, experienced some severe conflicts of feeling with convictions of truth and duty. We have passed the ordeal of church trials and expulsion from the household of the *elect* and faithful, according to arrogant orthodoxy; but we have been graciously sustained and borne above their hostile, but impotent assaults.

We now rejoice in our entire emancipation from the dominion and tyranny of a creed-enslaved Church; nor do we feel any heart-burning regret, or the least feeling of resentment towards those who have cast out our names as evil, *as apostates from the true faith*.

Much exhortation and prayer have been expended upon us, with the design and hope of reclaiming and re-instating us in *the ark of Orthodoxy*. Vain hopes! We have lived too long in the misty darkness and bondage of Egypt—and at no small labor of research and anxious inquiry in reaching our present advanced position to be again entangled in the yoke of bondage, to turn from the sunny hills and fruitful vales of Canaan and with a retrograde march into Egypt. No, *we cannot, we will not return into Egypt*.—We are firmly established in the highway—upward and onward to the heavenly places in Christ.

Our sympathies and prayers attend you in all your varied deliberations and labors to advance the kingdom of Jesus Christ, by disseminating a Biblical and Rational christianity; a clear and consistent faith that thrills the heart with universal love, that gives light and liberty to the inquiring soul struggling for freedom from darkness and doubt.

In the fulness of a heart earnestly enlisted in this great cause of religious liberty, I implore the divine blessing upon your convocation;—that this festive occasion may prove as conducive to your spiritual interests as it will be joyous and cheering to your hearts in the interchange of social and friendly greetings.

Accept, Gentlemen of the Committee, the assurance of the fraternal regard of

Your Friend and obedient Servant,
R. Sleeper.

An incident still further characteristic of Dr. Pierce, besides the letter we gave, was his sending, by a gentleman who called on him Tuesday morning, a bunch of *flowers* for the Festival—which called forth from the President, the expression of the hope that we might hereafter meet him in a land where the flowers never fade and the rose exists without a thorn.

The President might have added, that if the rose without a thorn be an emblem of heaven, no man apparently has had more of heaven here below than Dr. Pierce.

AMERICAN UNITARIAN ASSOCIATION.

[Report Concluded.]

Rev. G. E. Ellis adverted to the importance of knowing the character of the work in which we are engaged, and employing no exaggeration to set it forth. Our work might not be the same now, in all respects, which it was originally. In a recent conversation with one of our most eminent scholars and divines, the latter said to him, "As I advance in life, I have very little regard for the Unitarian name." Observing some indications of surprise produced by such a remark, he added, "There was formerly a banded opposition to us, which created the necessity for calling out a society based on the principle of freedom; but that occasion has passed—the point contended for has been gained—and as to orthodoxy, not one of the leading writers of the age advocates it, though many are engaged in apologizing for or explaining it." Mr. E. acknowledged his sympathy with this view, and for himself was almost unwilling to call himself a Unitarian. I believe, said he, that the Bible teaches our views. One of our very first books was called "Bible News"—and when it came out, it was asked, What! news in the Bible? Yes, and why not! For as science has advanced, so the knowledge of God's work in the human soul and of his will in its destiny has advanced. True, we have encountered the trials and troubles and risks of progress. Our orthodox friends have had to encounter the trials and troubles of *resisting* progress. For his own part he would rather go before and stir up the dust in the march, than follow on behind and get all covered over with it. I do not wish, said he, that we should any longer trouble our orthodox friends; they have troubles enough of their own to bear. The volume of Dr. Bushnell, and two pamphlets published within the last fortnight in this city, (one the Letter of John Foster, with an Appeal to the American Tract Society; the other an Address to the Suffolk North Association,) has mapped out work enough to last them through summer and dog-days at least. I honor, said he, that branch of the Congregational Church, and do not wish to be a thorn in their flesh. I would not we should any longer continue an antagonistic position against them, but develope our own views of truth—take it for granted that our views are true, and apply them to life.

In regard to missions, Mr. E. thought it a work we should engage in. We must raise up and send out missionaries. On the question of method, Mr. E. alluded to what had been said by a previous speaker, and, said he, it gives me equal pleasure to agree or to differ with my brother Clarke. I go for a learned clergy, and no other; for a salaried minister and no other. I have found that unsalaried men cost a good deal more than others, in the long run. As to the salary which methodist ministers receive, he believed that neither his brother Clarke was right, who placed it at $100, nor his honorable friend from New-Bedford, who put it at $200—it was, he understood, *three* hundred dollars; (Father Taylor, whom he saw present, could correct him if wrong;) and, speaking with all deference of *some* of that very zealous and useful body of ministers, it was all they were worth. We need therefore, a learned ministry, and there were many young men who might be brought into our theological schools. We need such a ministry now more than ever—and our orthodox friends, too, will be glad to avail themselves of our views and our criticisms to aid them in the struggle of infidelity against Christianity.

If there is any thing special that we need, it is that we should learn to *live* the truth we comprehend. We must work patiently, must advance by continuous labor, and not by temporary impulses, each man in his own parish. We have the basis, we need to raise the super-structure. No two individuals may accord in opinion, but truth unites all. Nor let us think that all change is degeneracy.

In conclusion, Mr. E. alluded to frequent visits he had recently the privilege to make to Dr. Pierce. No gloom rests on the face of our venerable friend, but he enjoys the peace and the hopes of the gospel. Let us, who remain, so live as to have a like serene evening of life, and meet him on the morn of a brighter world.

The President was introducing Rev. O. B. Frothingham, when Father Taylor arose, and asked the privilege of correcting the last speaker. Said he, Brother Clarke is right. One hundred dollars is the sum we pay a minister—that is, a single man—and we pay 200 dollars to a married man—and so much for every child, so that in reference to the sums mentioned, said he, they are pretty much all right. But in regard to my brother Ellis's remark that a methodist minister isn't worth 300 dollars, [Mr. Ellis said "*some*"] let me say that when a young man has gone through our mill—our discipline—we will put him, Mr. President, against any you can bring forward. We will put him foot to foot against the gentleman from Charlestown, or even the Archbishop of Canterbury, and I'll sit by and see how it will go on. If the methodist minister is but a *goslin* of a boy, yet, I will venture to say, the gentleman will find himself pushed hard in Bible doctrine.

Mr. President, continued father T., I don't unite, I agree with you. I'm an agreement man. I like you, added father T., as you are. I know not how I could alter you for the better, but don't make yourself a model man, don't cut me by your pattern. I can't like your shavings.

Mr. President, I am the happiest man alive. I am satisfied with my God, satisfied with my religion, and that God gives me such a field to work in, and such friends to work with. I admire your work, I admire your character; but if you are going to measure a methodist minister by 300 dollars, then I'm your man. It is because you have the *principle* of religion that I love you. Go on manfully, and I will take your shoes and follow after. But don't make me nor my brethren only $300 long, [father Taylor here measured off the tip of his fore-finger.] I can't stand that; I have got too much fight in me still. I am willing to serve God in any humble way, but I can't take this measure of three hundred dollars. I am smaller than the least of my brethren, but I grasp the two poles. That's *my* measure.

Father Taylor having thus, in the most good-natured way conceivable, *corrected* the preceding speaker, the President took the opportunity to say, that we could not think ill of a body of ministers, that numbered a father Taylor among them; and he again called upon the next regular speaker.

Rev. O. B. Frothingham, (whose thought, if it seemed abstract, was only so because he dwelt on the *interior life*,) said, I shall attempt to speak of the interior life. It is a question not of religious judgment, but a question as to the life of God in the soul of man. What *is* the life of God? It is energy of mind, heart and will; it is infinite truth and love and justice. I say *energy*, added Mr. F.; for the life of Deity is not *emotional*. His love fills every thing, his justice is the foundation of all law in the material and moral world. Is the light necessary that shines by day? Much more than the light is his love necessary; and unless this life of love is in us, we are dead—dead in our thoughts and purposes. But if we have this life of love with us, then we are like God. This is our joy and peace to have the love of God, his purity, his truth, filling our hearts, his justice influencing our conduct.

Is then this life in us? This is a great question for each one to decide for himself. He would not dwell on what the life is, but what are the *methods* of obtaining it. There is no difference as to the question, what is to be obtained? Ask the Catholic, or the Quaker, and he will say, it is the life of God in the soul of man. We do not differ from them here, but only in the means and devices by which the life is to be obtained. Mr. F. said he had neither the time nor the disposition to criticise other sects, but he would speak of two methods peculiar to our own. First, is that of clear thinking, clear perceptions—for how can a man love God or Christ without clear ideas of God and Christ! The *second* method, is that of the conference and prayer meeting, the devotional exercises of the closet and the family—and the spirit of these carried into daily life.

In order, moreover, to get this love and truth and righteousness into our hearts, we must *act* this love and goodness. It is a law that by action we beget the feeling. We must wage combat with the evil within us. Thus shall we know God through the path of virtue. Then again, do we not make a mistake by supposing a man may stand *alone*, and draw down the divine into his heart? We are all knit together, and only by working together will the spirit of God flow into us. We must love God by practically and in principle showing love to all his children. We must combat the evil without as well as within. It is a saying that we love every body whom we do good to. Is it not true! We may not do good to God; but He is manifested in man, and if we do good to man and thus cultivate love to man, we shall also cultivate love to God. To every one God appoints his work. In every profession and pursuit, if we will make it our object to work with God, he will work in us both to will and to accomplish. I cherish the hope, said Mr. F. in conclusion, that a divine life may emanate from our body, and we be more disposed to sustain any efforts by which the gospel may be diffused, and its richest blessings be enjoyed.

The meeting concluded with the Doxology.

Wednesday.

THE MINISTERIAL CONFERENCE.

Was held at the Chapel of the Church of the Savior on Wednesday morning, May 30. Rev. Dr. Nichols presided. Rev. A. Hill offered prayer.

Rev. Dr. Gannett delivered the Annual Address. His subject was Theology. He presented first a doctrinal basis as necessary to character, secondly the effect which a doctrinal belief has on professional life, and thirdly objections. Under the second head, he lamented that so many enter the ministry without established views, and achieve eminence more by their literary or historic attainments. What should we think of an engineer who should spend his time in sketching landscapes!—The objections which he considered were three: (1) that doctrinal studies unsettle one's belief, (2) that they lead the mind into perplexities from which it cannot find its way out, (3) that they produce controversy, dogmatism, &c. But he showed that there were methods of coming to satisfactory decisions, viz. reason, the scriptures and prayer, and that these impart the comfort of a clear and fervent faith. Dogmatism was no more essential to the student of theology than pedantry to the scholar. No kind of preaching certainly does a New England audience listen to so readily as to clear expositions of truth.

What he had said of an individual was true of a denomination. There are two methods of preserving a denomination—viz. doctrine or ecclesiastical organization. On the former he remarked, that we have a theology of our own, the existence and unity of God, the universality of his Providence, his holiness and love, his paternal character, the divine mission and authority of Jesus Christ, the exercise of divine mercy to the penitent, the certainty of retribution, the promise of immortality. Our theology is positive, consistent, efficacious. Never was there a greater falsehood than that our theology is negative, or that we deal in negations. The denial of trinity & atonement, is no part of our theology. The contents of a vessel are not what we pour out, but what we leave in. We have a Bible theology, and it is a shame to ignore it. He had said that our theology is *consistent*. It is not dovetailed together like Calvinism, but it has organic unity like that of the plant. It is the advantage of our theology that its parts all cohere, as the separate discourses of Jesus all consist perfectly together. Our theology is adapted to its end, it is efficient, and its moral power is its glory.

Dr. G. believed in sectarianism as a legitimate course of action. A speaker told us the last evening, that the gospel is to each what his own views of it are; and this remark should be more fully considered. An enlightened sectarianism sustains true charity. Your bigots are the men of no thorough, liberal theological studies. But it is the spiritual efficacy of our doctrines that he admired most of all—and we had examples of it in many of our brethren who had departed. By their memory we are bound to this theology which was the means of their sanctification. The whole world waiteth for redemption, and here is the means of accomplishing it.

After the Address, Rev. C. Brooks, Chairman of a Committee appointed last year, made a Report on a Society for the relief of aged and destitute clergymen, and presented a constitution—which was accepted, and referred to the same Committee, to take the further necessary measures to organise such a society.

Rev. W. H. Channing, Chairman of a Committee appointed last year on the Ministerial Conference, made an elaborate, eloquent report, in which he considered, *first*, the position of the Conference. It is here—one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all. The Spirit calls for re-union, and to learn the divine order of the saints on earth and in heaven. Only by being rooted and grounded in love, can we grow heavenward.

Secondly, meetings of Conference—the ends are three, (1) as ministers of religion to re-animate the power of holiness, (2) by free intercourse to communicate the results of our solitary study, and (3) as ministers to interpret the signs of the times. By this method, tastes would be gratified, unity will be promoted in variety, we shall be organised into a living whole. Five resolutions were presented in conclusion, which as amended read as follows:

1. The position assumed by this conference of Ministers, is the *Catholic Unity of Christians*.

2. A meeting for spiritual communion shall be held by members of the Conference on Wednesday morning of Anniversary week, from 7 1-2 o'clock till nine.

3. A Meeting for free conference shall be held on Wednesday morning from 9 o'clock onwards; when an address shall be delievered on some topic of Theology, to be followed by the presentation of papers, or by discussions; and this meeting shall adjourn at one o'clock, P. M.

4. A meeting for Fraternal Cooperation shall be held on Wednesday afternoon at 3 o'clock, which may also be adjourned to Thursday morning at 9 o'clock, when Reports in relation to philanthropic movements and pastoral duty shall be offered, and their subjects may be discussed, provided that the meeting on Wednesday afternoon in all cases adjourn at 5 o'clock, and the meeting on Thursday morning at 11 o'clock.

5. The appointment of lecturers, the reception and use of papers, and reports, and the general direction of the meetings, shall be duties of the Executive Committee of the Conference, as at present constituted.

An animated discussion followed these resolutions in which Drs. Parkman, Hall, Mr Sanger, Dr. Gannett, Messrs. Channing, Shackford, Judd, Niles, Huntoon, Osgood, A. Hill, Morison, Pierpont, and Bellows participated. The President also added some very pertinent and lucid remarks.

The hour of half-past twelve having arrived, (a time previously agreed on for discussing the topic of the Annual Address,) the order of the day was moved and carried. Mr. Judd commenced the discussion. He distinguished science from empiricism, theology from Christology.—The application of human opinion to the intuitions is empiricism; and confounding theology (the science of God) with Christology, (the science of Christ,) has been the error of all ages. Unitarianism separates the two. In the first age there was a pure Theology and a pure Christology. The Church knew God and Christ. Afterwards the Church drew out its own opinions as theology. Arius was the first to fall back upon his intuitions. We Unitarians have reached a true theology. We are theologians and Christologians. But the early theologians took up Christ, and crowded him into the Godhead; the Catholics then took the qualities of Christ and conferred them upon the virgin Mary, who has ever since retained the relation of Christ to man; and Protestantism, or rather Calvinism, has gone behind the scene, and made one person of the Trinity the means of reconciling the other. The first intuition which all men have of Christ is, said Mr. J., that which we have; and it is falling back upon this intuition that distinguishes us.

Mr. Conant arose and said that he acted on the conviction that something was settled. He then proceeded to present the West as a field of Unitarian labor.

Mr. Bacon, late of the Divinity School, spoke of theology as applied to life.

The Conference adjourned to Thursday morning, when the resolutions as above were adopted.

Wednesday, P. M.

The Am. Unitarian Association again met at 3 P. M., and adjourned at 5, to attend the Mass. Cong. Convention. It was then proposed that the laymen should tarry, together with clergymen present who resided out of the State, and might not feel called to attend the Convention.

Hon. Stephen Fairbanks was called to the chair. The proposition was discussed, already before the Executive Committee of the Am. Un. Association, to raise 2500 dollars a year, to support 50 students in the Meadville School. One layman present became responsible on the spot for $500 of the 2500. It was also mentioned that Rev. Professor Stebbins retires from the pastoral charge of the Church in Meadville to devote himself wholly to the Meadville School, and it is necessary to fill his place with one who would be able also to render service in the School—towards whose support it was necessary to raise $500 a year. This the Unitarian *clergy* will undertake to do—and a paper has been drawn up on which subscriptions of 20 dollars each are already placed.

Rev. Dr. Hall of Providence, Messrs. Prentiss of Keene N. H., Fearing, Merrill, and Greele of this city addressed the meeting.

Massachusetts Convention of Congregational Ministers.

This body met in the Supreme Court room on Wednesday, 5 o'clock P. M. Rev. N. Adams D. D., who was Moderator (*ex-officio* as preacher for the present year,) offered prayer. Rev. A. C. Thompson was re-elected Scribe, and read the records of the last year's proceedings. Rev. S. K. Lothrop, Treasurer, (who was also re-elected,) read his Report, stating that the receipts had been $814,48, and the expenditures $753,10, leaving a balance in the treasury of $61,38.

Rev. Dr. Parkman, Secretary of the Massachusetts Congregational Charitable Society, reported that the funds of the Convention, held in trust by that Society, amounted to $7,067, the income of which was $353,75. He also stated that the fund of the Cong. C. Soc. is $81,604,-25; various other trusts $14,595,35, total $96,199,60.

Rev. Dr. Lowell in behalf of the Central Committee reported that relief had been extended to 45 widows of Cong. ministers. Rev. Dr. Pierce, for so many years chairman of the Central Committee, sent in his resignation, and the thanks of Convention were voted for his faithful and valuable services.

Professor Park of Andover is first preacher next year. Ballots were cast for second preacher; Rev. N. L. Frothingham D.D. had 88 votes out of 112, and was chosen. It was the Unitarians' *turn*, by courtesy, to have the next preacher. Some of our orthodox brethren voted for Dr. F., some threw scattering votes, and many declined voting at all.

The Committee appointed last year to report on slavery, had performed their duty, but they informed Convention it would occupy four or five hours to read it; they had therefore prepared an abstract, and Convention could hear either. It was voted to hear the abstract, which was read by Rev. Dr. Worcester. The entire Report will be printed.

THE SUNDAY SCHOOL SOCIETY.

The Anniversary of this Society was held at the Federal St. Church on Wednesday evening May, 30th,—Hon. Samuel Hoar, one of the Vice Presidents, in the Chair. The services were introduced with a chant by the choir of children under the direction of Rev. Mr. Barnard—and the singing on this occasion is always one of the most delightful exercises of the week. Rev. Dr. Hall offered prayer.

The Secretary, Rev. C. Brooks, read extracts from the Annual Report, whose subject was Family Influence. He presented it in very striking points of view, and effective modes of appeal. A Hymn was then sung.

Mr. G. F. Thayer, Chairman of the Board

of Arents, read their Report. It presented the ...ities of visits, and closed with expressing ...ed of intelligent, earnest, religious, devo... teachers; active, prompt, methodical super... incendents; parents cheerfully co-operating, and ...sters who have faith in the Sunday School, ...ent it, meet its teachers, recommend it often to their people, and regard it as the nursery of the Church.

Rev. C. T. Brooks moved the acceptance of the report. He regarded the object of the Society as the most interesting and important presented during the week. It was radical in its ...ature—if not, what is? For it reaches the very root of sin, and applies its remedies to the first beginnings of evil. It sought the fulfilment of the prophetic words—that the hearts of the fathers should be turned to the children, and the hearts of the children to their fathers, and the world be brought into harmony.

Mr. B. alluded to the story of Father Taylor, told at the *Collation*, about little Johnny, and expressed the hope that it might find its way in... all our schools. [We referred to this, but omitted the particulars in our account of the meeting. *Johnny Mince* was the "early playmate" alluded to. Father Taylor learned that he was alive, and obtained an interview. A little, feeble, nervous old man stood before him, in whom he looked in vain for little Johnny.—And the little old man could not even remember he once had a young playmate named *Edward*. Johnny once preached to him a long sermon in hexametre—short in words and long in influence ...ich had a greater effect on me, said father T., ...any other sermon I ever heard in all my life. One morning little Johnny said to me, "are you a good boy! Mother wanted me to ask you; for she told me she didn't want me to play with you unless you was." It was then and there, said father Taylor, that I resolved I would live so that nobody should fear to have their little boys play with me—and, he added, turning first to the President on his right, and to the elder Josiah Quincy seated on his left, not the eloquence of Cicero or of Demosthenes could make so deep an impression on me.

Mr. J. W. Foster said, that he had come in ...ance with a call from the secretary, who ...l him that the society *had a right to his* ...—He said he had no disposition to deny ...m, but that most gladly would he ren... service to the cause of Sunday Schools, ...ecially at the call of a society which had ...much for those schools, and to which, in ...with others, he felt himself under so ...bligations. He was willing to come al... not without an effort; as the secretary ...him he must, and *show himself*, as one ...d been long in the service, and whose ...ce in the usefulness of those schools, ...as strong as it was when in all the ar...louth he had entered that service. He ...pecially desirous of expressing his belief ...alue of these institutions in their bear... on the *Teachers* who were engaged in ...His own experience, and his observa... others, had led him to the belief that in ...pect, these schools must be viewed as of ...equal, if not greater importance, than in ...ring upon the children. And it was in ...nnexion that he would gladly hear dis... the first question proposed by the direc... "How far are Parents and the Church ...ible for the condition of Sunday Schools." ...himself he considered that responsibility ...d far extending. For the religious in... of the Sunday Schools was never in... as a *substitute, but only as an auxiliary*, ...ar as possible, to *supply its place* to ...fortunates, to whom the blessings of a ...home were unknown. And he was ...d to bear his testimony to the fact that ...his most careful and earnest enquiry ...aled him to discover, the often expressed ...ession that Sunday Schools had,or would, ...h domestic religious instruction, was ...unfounded. On the contrary, he believ... keeping the subject constan ly before ...s of parents, as the very existence of ...ools, and the attendance of their chil... them must do, the amount, and still ...e quality and the efficiency, of the in... of the family, was increased. The ...ho would be contented to leave his ...ely to the Sunday School teacher .for ...ous education, would, too probably, if ...re no such schools, leave him wholly ...spiritual nourishment. ...was in the influence of these schools ...Teachers, that the Family and the ...were as greatly interested as in that up... children. If the religious parent was ...or their help in the first stages of the ...of his children, where could he be ...rous of seeing their ripening powers ...than in striving to lead others in the ...uth! What could rejoice him more ...see their names enrolled in an institution ...esents so many inducements to a holy ...cts around them so many defences ...mptation. ...here could the Church look for a bet...y for those who are to fill the vacan... time is so constantly and rapidly ...round its altar! Where was the Pastor ...r those who were to bear up his hands, ...and comfort,encourage and aid him,if ...hose who had served an apprenticeship ...nday School! ...hen comes in the responsibleness of the ...d of the Church. If these schools are ...e the blessings of which they may be ...instruments and the medium, it must ...the watch, the encouragement, the ...f Parents and of the Church. Leave ...e to the care of the inexperienced, ...husiastic, or the uninstructed, leave ...out the sympathy and aid of those to ...y ought to look for assistance, and ...o evils will come; they will die and ...ground, or they will strive to assume ...t belonging to them. If they die, they ...one. The shadow which blights the ...chool spirit, will cause the sunlight of ...row dim in the Church. If driven to ...rt, such is the infirmity of the human ...t spiritual pride may spring up, and ...g teachers of children, and themselves ...n the school of Christ, they may aim ...to pull down and to build up in mat... they should not, and to be leaders, ...y ought to follow. ...e duty of the Church then, and of Pa... acquaint themselves with what these ...e, and what they may and should be, ...o strive to make them what they may ...d be. The institution cannot be put ...and God forbid that it ever should be ...; but it is an instrument of tremendous ...d is daily gaining power. Let those, ...love Zion avail themselves of it, and ...t that it may strengthen and not weak... ills of our faith.

...ster closed his remarks by urging upon ...teachers to persevere in the good ...hich they were engaged. He spoke ...on *seriousness* and responsibleness, as ...delightful nature of their work, and ...n to come to it with that spirit of ...ich alone could make them efficient ...sful, or happy in their employment. ...specially represented to them the ines... due of their position, as one of *self-im...* He was willing to offer them his ...ience, and to say that he looked upon ...Providence, which made him in his ...hood a Sunday School Teacher, as ...n the greatest blessing of his spiritual ...confirmed his own,by the words of the ...and now sainted Saltonstall, as ...the President at a former anniversary, ...ked upon the hours devoted by him ...day School, as having been of more ...to his own improvement than any ...his active and useful life.

Rev. Mr. De Lange mentioned the interesting fact that there is now connected with every Jewish synagogue in the land a Sabbath School; and in some places, there is a School kept on Sunday also for religious instruction. He dwelt on the love which every true minister must feel for children. He said that the work of the Sunday School is to make children Christians; that the teaching must be affirmative; that a child may be led to feel more the loveliness of Christ than the adult; that here is the most encouraging and hopeful field of labor.

Rev. E. E. Hale presented the true position of the teacher as that of mediating between youth and the world. He alluded to a remark of a deceased friend, in a Memoir just published, [Rev. Mr. Withington,] that he was more and more persuaded that his work was not to act strongly on the mass, so much as to do a good deal for a few individuals; and it was the most delightful thought of that friend's life, that two or three persons traced their moral and intellectual life to his influence. Such a field, said Mr. H., is afforded in the S. S. class, and here is the teacher's great encouragement. Mr. H. also presented the identity of being good and doing good, and closed with a happy illustration drawn from the sun shining on the planets, to denote the *exercise* of goodness rather than the mere possession of the qualities of goodness, and to show that to influence a few, as the sun influences a few planets, is better than to act on the whole universe.

The song, God "speed the right," was then sung.

Rev. G. W. Burnap said that he could testify to the immense and indelible influence of religious education. He spoke of the impression he had received from the Westminster Assembly's Catechism—its influence in repressing the cheerful affections; and often, since he had reached mature years, had he struggled to throw off this spell cast on him in his youth, but he had not been entirely successful. He was thankful that things were now changed, and that children were trained up under happier influences. He dwelt impressively, in conclusion, on the spiritual influence that the teacher might and ought to exert, in forming a spiritual character in the child.

The Chairman added a few remarks on the provision made, in Sunday Schools, for that teaching which children fail to get in our common schools, and on their connection with the peace and safety of the country. The exercises were closed with the Dismission Hymn.

Thursday.

The Ministerial Conference was continued on Thursday morning.

At 11 o'clock A. M., the Annual Sermon was preached, in Brattle Street church, before the Mass. Convention of Congregational Ministers, by Rev. Nehemiah Adams, D. D.

His text was 2nd Tim. 1 : 12. "For I know in whom I have believed, &c.

His subject was, assurance of faith on the part of Christian ministers. Assurance of faith is to be expected from one whose business is to persuade others to believe. It is as much to be expected of a minister of Christ that he shall be sure of the way of salvation, as a pilot or shipmaster of his course. The great business of a *minister is to show men the way of salvation*;—without a personal assurance of what that way is, if he is an honest man, he will at least cease to be a minister. The general subject was illustrated under the following heads.

1. If the way to be saved, be not certain and fixed, the appointment and continuance of the Christian ministry is preposterous.

2. It is reasonable to suppose that the way of salvation would be explicitly revealed.

3. Facts prove that the way of Salvation is revealed with certainty.

4. The Apostles assert that there is one and only one way of salvation.

On these were founded certain practical remarks.

1. The opinions and preaching of Christian ministers should be characterized by definiteness and decision.

2. The certainty of the gospel forbids us to be indulgent to error.

3. Terrible denunciation in the Bible warns us of the importance of certainty and decision in the way of salvation.

Dr. Adams, at the close of his discourse, paid a very beautiful and feeling tribute to Rev. Dr. Pierce, whose presence we all missed on this occasion, and whose *face was a perpetual benediction*.

A Collection of about 100 dollars was taken up.

At 2 o'clock P. M., the Congregational clergy assembled to dine at the United States Hotel.—It was an occasion of more than usual agreeableness, at which no one could desire anything on the tables beyond what was so elegantly and attentively served, and which was closed by some pertinent and spirited short speeches.

Concluding Services.—A very searching sermon by Rev H. W. Bellows, on the Lord's Supper, followed by a participation in its observance, in which Rev. Mr. Morison presented the emblems, and gave thanks,—concluded the services of the week, on Thursday evening, at Federal St. Church.

Society for the Relief of Aged and Destitute Clergymen.

The Unitarian ministers, by an unanimous vote, adopted the Constitution which Rev. Mr. Brooks had prepared. They then proceeded to choose officers, by ballot, and the following was the result without a dissenting voice.

Rev. Ichabod Nickols, D. D., President; Rev. F. Parkman, D. D., and Rev. N. L. Frothingham, D. D., Vice Presidents; Rev. Charles Brooks, Secretary; Rev. Eph. Peabody, D. D., Treasurer; Rev. James Walker, D. D., Rev. Geo. Putnam, D. D., Rev. Alvan Lamson, D. D., and Rev. Sam'l. Barret, D. D., Directors.

These gentlemen constitute the Executive Committee, and it will be difficult to find a more efficient body.

When the aims of this Society shall be set forth they will approve themselves, we think, to every Christian heart; when the methods of action shall be announced, they will approve themselves to every enlightened judgment. We shall wait the development of this philanthropic plan with deep interest.

The Society for Promoting Christian Knowledge, Piety and Charity.

This Society held its Annual Meeting on Friday, the first of June, at the house of the Rev. Dr. Young; and was organized by the choice of the following officers for the ensuing year:

Rev. Francis Parkman, D. D. President.
Rev. Samuel Barrett, D. D. Vice President.
Rev. Alexander Young, D. D. Secretary.
William T. Andrews, Esq., Treasurer.
Rev. Joseph Allen, D. D.,
" George E. Ellis,
" Amos Smith,
" J. I. T. Coolidge,
" F. D. Huntington,
} Trustees.
Samuel May, Esq., Auditor.

The following article from a correspondent calls attention to a pamphlet laid on our table, whose importance we unite with him in considering as hardly to to be exaggerated, and whose great ability will command admiration. It will be seen that one of the speakers at the American Unitarian Association also refers to it. We may return to the subject again—but at present shall only say, Read the book and circulate it.

MR. LESLEY'S ADDRESS.

Mr. Editor:—I am impatient to have the attention of the public called to Mr. Lesley's Address to the "Suffolk North Association."—A pamphlet of 58 pages with four Sermons appended, making in all 130 pages octavo. Small as this pamplet is, I fully believe no work upon theology has appeared for twenty years, better calculated to do good, or to break down the strong hold of the "inquisition" than this.

Written with great power and force, its author has struck a glorious blow in favor of Religious Liberty, in sympathy with the great men of the Liberal denomination. Although "hypercalvinistic," as he says, "in his theology," he is in spirit in sympathy with the great men of the Liberal denomination; he is liberal, high minded, Christian.

I have no intention to review the book, it will be done, I hope and trust by some one able to do it justice.

I do not belong to the Calvinistic denomination, but to the one from which that very church in Milton seceded, and have some knowledge of the facts, some experience, and a *peep behind the scenes*; and I cannot feel too grateful to Mr. Lesley for this bold and Christian stand taken in the cause of Christian Liberty. The truth he utters cannot be controverted, for he utters nothing but truth, "in truth and soberness." And it is indeed refreshing that once in a *century* at least, you find one bold and honest enough to tell the *people* what *tricks* are played upon them. It is *time* the people should know what is done in the "Star Chamber."

I remember what this Association attempted to do some 25 years ago, when they tried to deprive Unitarians of the Christian name, and take from the widows of Clergymen the fund,—three quarters of which had been given by Unitarian Christians.

It was this high-handed act that brought out the late Judge Story, who so powerfully, with others, overthrew their plot, and silenced in a great measure their "filching from us our good name." I also have in remembrance, some 20 years ago, when the excellent Dr. Lowell exchanged with Mr. Gile, in this same Milton Church; and when Mr. G. made it known to a neighboring clergyman that he had thus exchanged, "*Do it again at your peril, sir*," was his threat.

I was one of that humble number who could not longer endure such control. We commuted together, the Lord smiled upon us, we came out of our bondage, and have ever since been free.—I trace these difficulties, these trials of the orthodox church, to the very management, the manœuvering—not of the *people*, but this very "informal body" of *priests*.

But my object is to call attention to the book, and no greater good can be done to the community than to circulate it among the *people*, not to make proselytes to any particular denomination, but to make Christians, to give light, to guard against the "bigot's yoke."

A. Layman.

Milton May 31st.

Mass. Evangelical Missionary Society.

We gave a brief notice of the Annual Meeting of this Society in the Register of last week.—The President, Hon. Richard Sullivan, was in the chair. The Reports of the Secretary and Treasurer were read and accepted. From these it appeared that about one thousand dollars had been appropriated to feeble Societies and to Missionaries. A liberal annual contribution of one hundred and fifty dollars was received from Rev. Mr. Hill's Society in Worcester, also donations from Mr. Peabody's Society of Portsmouth, and from ladies of Dr. Lowell's in Boston. The following extract from the secretary's report, printed by vote of the Society, shows its present position and purposes.

"This Society attracts little interest and makes no stir, but quietly and regularly dispenses the funds at its disposal in the mode directed by its constitution. It is not desirable for us to take any active measures at present to increase our resources, as such efforts would seem to interfere with the Unitarian Association, and probably not much increase the whole amount now raised amongst our churches for Christian missions, but only direct a larger portion from the Association and draw it into our treasury. The proper course for the Evangelical Missionary Society to pursue, appears to the Trustees to be that which circumstances have indicated, viz: to preserve its integrity and secure the proper distribution of its income and of such sums as may from year to year be contributed to it by its old friends, without striving to attract public attention, which seems to turn with greater favor towards charitable associations of a more recent and popular organization."

New Publications.

Memoir of Hiram Withington, with Selections from his Sermons and Correspondence. Boston: Wm. Crosby & H. P. Nichols, 111 Washington Street. 1849.

Said Mr. Burnap, at the Anniversary of the American Unitarian Association, Our calendar of saints is fast filling up. Here is another name that will adorn it—one who exhibits the power of our faith in early consecration to Christ and his cause. The memoir is prepared by Rev. Joseph H. Allen, and is a rich gem of its kind.

Friends in Council: A Series of Readings and Discourses thereon. Boston & Cambridge: James Munroe & Company. 1849.

Here is living water from the deep well of pure English thought, and he who drinks will be refreshed and invigorated.

The Law of Human Progress: An Oration before the Phi Beta Kappa Society of Union College Schenectady. July 25th, 1848. By Charles Sumner. Boston: William D. Ticknor & Co. 1849.

In this discourse the learning of its author is wielded by the power of his genius, and is made subservient to illustrate and enforce, not merely to adorn, his theme—and the spirit of humanity in union with that of religion informs and animates the whole. He who reads will have clearer conceptions of the duties the age calls upon him to discharge, and receive impulses to their performance which it will be the law of the mind and heart to resolve to obey.

An Address to the Suffolk North Assoc. of Cong. Ministers, By J. P. Lesley, minister of the First Evangelical Church, Milton, Mass. With Sermons on the Rule of Faith, the Inspiration of the Scriptures, and the Church. Boston: Wm. Crosby and H. P. Nichols, 111 Washington St. 1849.

See another column.

☞ A meeting of great interest was held at the Church of the Diciples last Sunday evening, in behalf of Home Missions. Rev. Messrs. Farley, De Lange and Conant, also Hon. Albert Fearing, addressed the meeting. It was not fully attended, owing to some other meetings held on the same evening. It was concluded to hold another for the same object, at Rev. Dr. Gannett's, next Sunday evening, at which Rev. Messrs. De Lange and Conant will again present the wants and claims of the West. It is hoped there will be a full attendance, which doubtless a notice given by ministers from the pulpit would contribute to secure.

☞ We are happy to learn that Mr. Edward P. Bond of the senior class in the Divinity School at Cambridge, will sail in the Oxnard for California, with the intention of laboring there as a missionary, under the direction of the American Unitarian Association, should his health be sufficiently restored by the voyage.

He will be ordained as an Evangelist on Tuesday evening next, at the Federal street Church. The services will commence at half past seven o'clock.

Divinity School, Cambridge. In consequence of the new arrangement adopted at the University respecting Commencement, it has become necessary to alter the day of the week for the Annual Visitation of the Divinity School; It will accordingly take place on the Monday of Commencement week, the 16th of July.

An encouraging sign. When at the late Emancipation Convention in Kentucky, Rev. Mr. Breckinridge said that in advocating emancipation, he was impelled by an interest in the well being of the colored man as well as of the white man, there was a spontaneous and very hearty outcourst of applause. This indicates that the *wrong* of Slavery is perceived, as well as its inexpediency—and that the *moral* aspect of the question which alone will have the power to break every yoke, is not hid. It was the great defect of Mr. Clay's letter, that this moral side of the question was entirely omitted, and only the pecuniary and selfish interests regarded.

☞ Rev. Joseph Barker of England, (a Biographical sketch of whom was given in the Christian Register of Nov. 27, 1847,) writes to the Secretary of the American Unitarian Association, that "if all be well he shall be in Boston towards the latter end of June, or early in July." A hearty welcome will greet this devoted and most successful apostle of liberal Christianity.

Seven Presbyterian Ministers have already gone to California; and so many members have also gone from feeble churches at the West, as almost to ruin them.

Hon. W. L. Ellsworth. In respect to the charge of smuggling brought against this gentleman, our Charge d'Affaires at Stockholm, official despatches have been received completeexculpating him.

☞ A few errors appeared in our last week's paper, notwithstanding our efforts to keep them out.—

We did not write Rev. Mr. Sawyer, but Rev. Mr. Sanger; nor Sursum Carda, but Sursum *Corda*.

In the list of officers of the Evangelical Society, Rev. Dr. Parkman's name occurs twice, when one of them should have been *Dr. Putnam*.

In this week's paper, 4th page, in the article "Female Missionary," for "his own, read *in* his own, and for "was connected, those" read *has* connected those &c —

Let the dead bury their dead. A correspondent of the New York Recorder describes a very interesting religious movement in Paris. A workman named Pilatte, born and educated a Catholic, was converted and became a preacher. Wishing to gain access to his fellow-workmen, who never attended worship, he hired a ballroom in the poorer part of the city, and commenced lecturing on Popery, with a view of drawing the people together by the interest of a dispute. Soon a priest was provoked to answer him, and the meetings became crowded. Pilatte claims to be the advocate, not of the Roman Church, or the Protestant Church, or the English or the French Church, but of the Church of Jesus Christ—the Church that founds its faith on the Word of God, and puts the Bible in the hands of the people, whom she considers competent to judge of its contents for themselves.—Chautome, the priest, tried in vain to be heard, until Pilatte begged that his antagonist might be heard respectfully. "Do yon not know," says he, "that this tumult dishonors my cause! Are yon afraid of being converted to Romanism! Let citizen Chautome fly before our arguments, but not before our noise." At this moment a new voice arose among the people, saying:

"My friends, ought we not to reverence the past! Catholicism is the symbol of the past—its power, its very being is gone. It is *dead*, but should we therefore insult it? Rather as we draw our hats when a funeral is passing us, (alluding to a Parisian custom) let us reverently salute friend Chautome as the advocate of the *dead*, while we bear in our arms and hail with joy the progress of our own little child of the future"—meaning Pilatte.

The meeting was then adjourned.

American Education Society. At the Quarterly meeting of the Board of Directors, which was held April 11th, applications were received from fifteen young men, in the colleges and theological seminaries of New England and at the West, for aid to enable them to pursue their studies preparatory to the gospel ministry. They were admitted on trial in the usual manner, and their first quarterly appropriation was granted them. This addition makes the entire number of new applicants received by the Parent Board this year, sixty-six.

Appropriations were granted at this meeting to 219 students—amounting to $4,675; which is a larger amount than has been applied to this purpose at any quarterly meeting since January.

☞ NOTICE. The adjourned Meeting upon the subject of Missions, will be held at Dr. Gannett's Church on Sunday evening, June 10. Messrs. De Lange and Conant and others, will speak at half past seven, P. M. june9

☞ CINCINNATI. The members of the Massachusetts Society of Cincinnati, are hereby notified that their Annual Meeting will be held at the United States Hotel on Wednesday, July 4th next ensuing, at ten o'clock, A. M., for the choice of Officers and transaction of business. A punctual attendance is requested.

The Standing Committee are notified to meet at the same place at 9 o'clock.

Members of other Societies of Cincinnati, who may be here are respectfully invited to dine.

Dinner at 2½ o'clock.

THO'S. JACKSON, Sec'ry.

Boston, June 9th, 1849.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet at Rev. J. Thurston's, in Billerica, on Tuesday, 12th inst.

june9 W. NEWELL, Scribe.

☞ CHILDREN'S MISSION. The Subscriber hereby acknowledges the receipt of Twenty Dollars, as the first contribution from the Children of the "Church of the Saviour" in behalf of the "Children's Mission."

june9 BENJ. H. GREENE.

MARRIAGES.

In this city, 29th ult, at the Winthrop House, by Rev T. B. Fox, Mr Edwin Fowler to Miss Lucy A. Bradlee, eldest daughter of Josiah Bradlee, Esq., all of Newburyport.

On Sunday evening, by Rev F. D. Huntington, at the South Congregational Church, Mr Granville S. Seaverns to Miss Susan T. Griggs.

31st ult, by Rev J T. Coolidge, Mr Nathaniel C. Nash, (of the firm of Nash, Callender & Co.,) to Miss Lucy T., daughter of the late Henry Briggs of South Scituate.

24th ult, by Rev Mr Capen, Mr John Harrington to Miss Ann Maria Gibson, both of Boston.

In Billerica, by Rev J. Thurston, Mr Levi T. Foster of Lawrence to Miss Maria E., daughter of John Richardson, Esq., of Billerica.

DEATHS.

In this city, 30th ult, Mrs Abigail D. Bogue, wife of Mr James Bogue, 21.

3d inst, Mrs Elizabeth Mandrake, 92.

In Brighton, 28th ult, Mrs Nancy H. George, wife of Leonard George, 53.

In Braintree, 29th ult, Mr William Thayer, 65 years 7 mos.

In Brookline, 29th ult, Thomas W. Sumner, Esq., 80.

In Brunswick, Me., 28th ult, Philip Owen, Esq., 94 —a revolutionary pensioner.

Library of Harvard College. All persons, having books belonging to this Library, are requested to return them *before or on Tuesday, the 18th instant*. Books may be borrowed again on Monday morning, July 23d: and, during the vacation from that time till the first Monday in the following term (Sept. 3d), the Library will be open *every Monday forenoon* to visitors and for the delivery of books.

T. W. HARRIS, Librarian.

Cambridge, June 9, 1849. 2is

Mr. Lesley's Address. An Address to the Suffolk North Association of Congregational Ministers, by Rev. J. P. Lesley of Milton, with Sermons on the Rule of Faith, the Inspiration of the Scriptures, and the Church, 130 pages. Price 50 cts. Just published by

CROSBY & NICHOLS,

june9 1is2os 111 Washington st.

Contents of No. 263 Living Age.—Price 12½ cents.

1. Crocker's Review of Macaulay—Quarterly Review.
2. French intervention in Rome—Examiner.
3. Who is to be Emperor— do
4. The Hungarian Victory— do
5. Carlyle on Ireland and Sir R. Peel—Spectator.
6. Lace Workers Expelled from Calais—Chambers' Journal.

Poetry. Song of the Speaker—Sympathies.

Short Articles. New Motive Power; Dr. Layard; Order; Clock in Constantinople; Bat in Vault; Lady Overseer of the Poor; Re-Vaccination.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.

june9 1t

WATERMAN'S PATENT VENTILATED REFRIGERATOR.

My Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every house-keeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleansed of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher, I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen department, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by making their selection in the early part of the day.

june9 7m NATH'L. WATERMAN.

HOME SCHOOL FOR GIRLS AT FRAMINGHAM.

The Subscriber is desirous of receiving into his Family a small number of Girls to educate. He proposes that they shall be under the immediate care of his wife, who will devote her whole time and attention to them, as regards both their intellectual and moral training.

Terms; $132 per annum.

References. Mr. Geo. B. Emerson, Wm. H. Knight, Esq., Wm. H. Foster, Esq., (Cashier Grocers' Bank,) Boston; Rev. A. R. Baker, Medford;—Rev. H. F. Edes, Woburn; Mr. J. W. Brown, Framingham. RUFUS F. BREWER.

Framingham, May 26, 1849. 3tis7os

Dancing and Calisthenics.

ACADEMY, 339 WASHINGTON ST.,

5 doors south of west st.

Mr. Sullivan respectfully announces to his Patrons and the Public, that he will re-open his Academy, on Wednesday afternoon, 4th Oct. at 3 P. M., for the purpose of giving instruction in Dancing in all its fashionable branches, together with his new system of Ladies' Drawing Room Calisthenics so much approved of, not only for promoting health but also physical development, which is so essential to graceful movement and dignity of carriage. Mr. S. having studied under the first masters in Europe (this being his second season in this country) he is perfectly acquainted with the latest improvements—in every department of his profession. Families interested in the improvement of their children's carriage are respectfully invited to call and see his system of teaching—on Wednesday and Saturday afternoon. Mr. S. has for sale at his Academy his newly invented Calisthenic Expander, highly recommended by Drs. Winslow Lewis, Warren, and others.

Schools and Families attended.

Private Lessons at all hours in all the new and fashionable Dances.

An Evening Class for Gentlemen on Tuesdays and Fridays. 1stf sept16

PREPARATORY AND HIGH SCHOOL FOR YOUNG LADIES,

Designed to furnish a thorough and fully accomplished Education;

Connected with which is a

LADIES' CALISTHENCEUM,

—COMPLETELY FURNISHED WITH—

APPROPRIATE GYMNASTIC AND CALISTHENIC APPARATUS,

For Healthful Exercise and Recreation.

To commence on Monday, Sept. 18. Hours, from 9 till 2

Parents in quest of a suitable School for the Education of their daughters are respectfully invited to call.

Application may be made every day, from 9 to 11 o'clock, A. M., at No. 339 Washington Street, 5 doors Sout of West Street.

sept30 1stf F. L. CAPEN.

PATENT AMERICAN ACTION PIANO FORTE.

The Subscriber solicits public attention to the inspection of his Piano Fortes, with the newly invented American Action, for which he has obtained Letters Patent and also received at the late Exhibition of the "Worcester Co. Mechanic's Association" their first Medal, for its great strength, exceeding elasticity and certainty of touch, qualities so indispensable to the acquisition of skill in the use of the instrument and so highly appreciated by the finished performer.

The manufacturer is in possession of numerous and flattering testimonials from the first Musical Professors, who have examined the instrument, setting forth its advantages and commending it in the warmest terms. Those desirous of purchasing a superior Piano, and the public in general, are respectfully invited to call at his Ware Rooms, No. 365 Washington street,—Melodeon Building—and examine for themselves.

may26 2tis GEORGE HEWS.

Family Sheeting AND SHIRTING LINENS —AT— LOW PRICES!

Benj. E. Jacobs & Co., No 230 Washington Street, have received per steamer Niagara and other late arrivals, a full assortment of SHEETING, SHIRTING and PILLOW CASE LINENS. They are from one of the best Bleachers in Ireland, and of the old fashioned style of goods, being entirely undressed, heavy fabric and grass bleached. Families and others may depend upon their durability and as low as they can be purchased in the market. 4tis may19

Dental Notice. The personal attention of the subscriber, to the mechanical, surgical and curative departments of his profession, will be continued at his well known operating rooms, No. 266 Washington street, Boston, where those who are needing Dental operations of a high order, can obtain them upon honest and liberal terms. Whole and half sets of Mineral Teeth, perfect in their kind, will be furnished at various prices, and of different qualities, adapted to the mouth in the most easy and agreeable manner. Also, carious teeth filled with pure gold, on the most approved Parisian method, and warranted, where the tooth is constitutionally good, for twenty-five years.—Teeth and roots will also be removed without pain, under the influence of chloroform or ether, with perfect safety and satisfaction to the patent. Other dental operations of minor importance, will receive due attention; visitors to the city, for dental operations, are respectfully invited to call at the subscribers rooms and examine some beautiful specimens of work.

S. STOCKING, Dental Surgeon.

april28 6mis

REMOVAL.

CHANNING'S WORKS.

The Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.

feb24 1stf

Letter Paper, Ruled and Plain, at low prices. For sale by

S. G. SIMPKINS,

may26 3tis 124 Washington st.

Just Published, at 18 West Street, Æsthetic Papers, edited by Elizabeth P. Peabody.

Also, for sale, a large number of Engravings—many old and rare;—and many fit to adorn the walls of a Sunday School. Miss P. also expects to have, during Anniversary Week, a library of scientific and classical books for sale. 3t may19

Peabody's Memoir and Sermons. The first edition of the Memoir and Sermons of Rev. W. B. O. Peabody, D.D., was disposed of in four weeks. A new and handsome edition is now on sale at the store of the Publisher, B. H. Greene, 124 Washington street.

Also, a Catechism in Poetry, for the use of Children, by the late Rev. Dr. Peabody, of Springfield. This is a beautiful Catechism for the younger classes in Sunday Schools. BENJ. H. GREENE,

may19 3t 124 Washington st.

Teacher. A graduate, who has for a considerable length of time been engaged in teaching, is desirous of obtaining a situation in which he may continue the business. Good reference can be given. Inquire at this Office. 3t* may19

Samuel Ingalls, M. D.

TREATMENT OF LUNG DISEASES,

and others, *not cured* by medicine alone.

Dr. S. Ingalls, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.

Office and Residence, No. 15 Montgomery Place near the Tremont House. 1stf nov4

Clergyman's Library. On sale at the Bookstore of Benj. H. Greene, 124 Washington street,—the Library of the late Rev. John Bartlett, of Marblehead.

This Library contains many very valuable Theological and other Works. 3t may19

COMMUNION WARE.

Bigelow Brothers & Kennard, invite the attention of purchasers to their variety of Fine Silver, Silver Plated and Britannia

Communion Articles,

consisting of *Flaggons, Cups*, with and without handles, *Plates, etc.*, of various styles and sizes. This Ware is received direct from Manufacturers of well known celebrity and is warranted of equal quality to any sold.

They are also prepared to execute orders for Silver Ware of any description in a superior style of workmanship.

may26 3meopis&os 121 Washington st.

A card. The subscriber, having returned from Washington, begs leave to give notice to his friends and patients, (Congress having decided the Ether controversy in his favor) that he is now able to devote his attention to the various Operations in Dental Surgery, and *particularly* to the ADMINSTRATION OF ETHER.

Persons contemplating having Artificial Teeth inserted, are assured that nothing can surpass the excellence of his operations in this department.

W. T. G. MORTON, M. D.

march31 eoptf

IMPORTANT TO THE LADIES!

OUR SENIOR PARTNER

having sailed for EUROPE, to purchase a Stock for the coming season, for which purpose we depend upon our

Retail Sales

to supply him with funds, and as Goods can be purchased so low abroad at the present time for CASH, that we can afford to sell or present stock

AT EVEN A LOSS,

and invest the proceeds for the coming season, and, also, as

WE NEVER ALLOW OURSELVES TO BE UNDERSOLD

UNDER ANY CIRCUMSTANCES WHATEVER, we pledge ourselves to our customers that our prices are

AS LOW,

if not LOWER than the SAME QUALITY OF GOODS *can be purchased in the city.* Our object is to

Turn our Whole Stock into Cash,

IMMEDIATELY,

to accomplish which our prices shall be so low as will leave no room for complaint. For a description of our Stock, we respectfully invite the Ladies to examine for themselves, merely remarking that *it was never more complete in every department than at present.*

WE HAVE BUT ONE PRICE, BUT THAT A LOW ONE.

192 Washington Street.

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may26

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For the Register.

THE THREE SISTERS.

Through verdant meads, where gushing streamlets glance and play,
I saw at morn three lovely maidens take their way;
And wheresoe'er their gentle st'ps did pass,
The fairer bloomed the flowers, and greener was the grass;
The elder wore a thoughtful mien and pensive air,
Which she had won by dwelling much in solitude and prayer;
And ever and anon, she raised to Heaven her dewy eyes,
And thus I knew 'twas *Faith* the daughter of the skies.

And by her side her gentle sister strayed
With buoyant step and form, in cheerful hues arrayed,
A radiant smile seemed ever hovering on her lip,
Whose sweetness well might tempt the wandering bee to sip;
And whereso'er her beaming glances fell,
In sunshine glowed each shaded nook and dell;
The little timid flowers their gentle eyes would ope,
And breathe her name in fragrance as she passed—'twas *Hope*.

The youngest, fairest of the sisters three,
Combined their graces, with her own simplicity.
She oft would pause where cottage children played,
And speak with gentle tone some word to cottage maid.
'Twas sweet to note, as she passed on in all unconsciousness,
How oft the toiling laborer paused, her name to bless.
Scarce need I name the younger of the sisters three—
With heaven-eyed *Faith*, and sunny *Hope*, walks ever gentle *Charity*.

Northampton, N. Y. M. A. F.

RELIGIOUS READING.

LITERARY MEN OF GERMANY.

BERLIN, March, 1849.

NEANDER, THE CHURCH HISTORIAN.

I had the opportunity the other day, of seeing the celebrated Professor Neander. I first went in the morning to the University to hear him deliver an exegetical lecture, upon a chapter in the New Testament. His personal appearance was as singular as his mode of addressing his audience was extraordinary. His forehead, broad and high, was almost wholly covered by his long uncombed black hair, and its base was bounded by a massive ridge, jutting far outwards, and surrounded by thick shaggy eyebrows. His eyes were so deeply sunken, and concealed by his half-closed eye-lids, that neither their color nor their form were discernible. His nose and his mouth were rudely shaped, and his complexion was of that dark, dry, sallow cast, that marks years of intense study and reflection. His form was thin, bent, and loosely knit, and his carriage and attitude the most careless and graceless possible. He had on a white cravat, and a grayish frock coat reaching below his knees. Fancy such a man, standing on a slightly elevated platform, his left arm resting on the corner of a desk four feet high, his left hand shading his eyes from the light, his right hand holding within three or four inches of his face a large-typed Greek Testament, from which he never withdraws his intense look—and further, fancy him with the whole upper half of his person bent over in an angle of nearly forty-five degrees, balancing the desk upon its two back legs, and with his left foot kept constantly crossed over his right, except when occasionally, either through caprice, or to restore the equilibrium of the desk, he suddenly retracts it as if about to take a desperate leap, and as suddenly replaces it—and still further, fancy him perfectly absorbed in his subject, and speaking with a slow monotonous utterance, interrupted only by a pause when he has to ask from one of the students a word which he cannot recognize on account of imperfect sight—and you have a faithful picture of the most philosophical historian, and perhaps most profound theologian living, in *rapportement* with his young disciples. When his instructions are not exegetical, and do not require a book, you will have to vary the picture by imagining him lecturing extemporaneously, and all the while engaged in pulling to pieces a quill, previously given him by one of his attendants for this special purpose. I mention these things to interest but not to divert you; for it is only a narrow and vulgar mind that can find in the infirmities or eccentricities of a great man matter for ridicule. Notwithstanding all of his peculiarities, the students, of whom there were some 60 or 70 present seemed to regard him with a reverence approaching to homage, and to catch as treasure every word that fell from his lips.

After dinner, in company with one of the students I called upon NEANDER at his residence. We found him in his study, robed in his study gown, and surrounded with a large library of well-worn books. He received us with the most unaffected kindness and warmth, and directly began to talk with me in my native tongue. He spoke English with tolerable correctness and facility, but as is the case with most foreign scholars, he had a much better command of the Latin than of the Saxon element of our language. He highly commended Prof. ROBINSON's American work on Palestine, and also our Andover Quarterly, the *Bibliotheca Sacra*, several numbers of which I noticed in his library. He spoke in terms of high praise of COLERIDGE and Dr. ARNOLD, and referred with great satisfaction to the little progress that Pantheism has made in the western world. His whole soul seemed to be wrapped up in the great struggle now going on between faith and unbelief, between supernaturalism and rationalism, a battle, he said, fraught with more momentous consequence than any other of the age. Vast as are this great man's acquirements, and capacious and profound as is his intellect, every word and every movement evinced complete unconsciousness of self, and a perfectly child-like gentleness and simplicity of heart. Uncultivated as are his manners, and odd as are his ways, by his greatness he commands your reverence, and by his goodness he wins your love.

NEANDER is sixty years of age; he is a bachelor, and his sister is housekeeper. Two years ago, he suddenly and without any apparent immediate cause, almost entirely lost his eyesight; he now sees so indistinctly that it is imprudent for him to venture into the street alone. Yet he daily delivers at the University three lectures, each an hour in length, one on Church History, another on Christian Ethics, and the third of an exegetical character. He pursues his studies and researches with the help of a little knot of students he keeps around him, and he dictates all of his written productions to an amanuensis. His Church History, the first part of which has been so admirably translated by Professor TORREY of the University of Vermont, has not yet been brought down later than the fourteenth century. Had his eyes continued good, it would before this time have been fully completed. It is now uncertain, as I was told by the author, when the work in its entire form will be given to the world. NEANDER lives a very retired life in Berlin, and yet he is exceedingly popular. Tobacco pipes bear his likeness, an important street in the city is named after him, and his last birth-day was celebrated by a torch-light procession.

SCHELLING AND VON HUMBOLT.

SCHELLING still lives in Berlin, a hale, vigorous, silver-headed patriarchal-looking octogenarian. He yet occasionally lectures at the University, and is doing something to repair the mischief of his former speculations by now defending the cause of revealed truth. Baron VON HUMBOLT continues to reside at Potsdam, his birth-place, the intimate friend and adviser of the King, and full of years as he is of scientific honors. SIGMA.

A BRIDGE FROM BEACON TO BROAD STREET.

[From Rev. Dr. Bigelow's Report.]

In one of the earlier of those Union Meetings which have formed so pleasing and marked a feature of the past season, denoting a quickened religious movement in the churches of our denomination, the wish was expressed by a speaker of another sect, "that soon there might be a bridge from Beacon to Broad street." It was neatly said; and I venture the belief, that no unkindly sarcasm was meant. Assuming this, the benevolence of the gentleman will doubtless be gratified to learn, that such a bridge (though somewhat fanciful, yet quite as real as his own, or that in Mirza's day-dream)—a bridge, it may be, with imperfect arches, not wholly symmetric, yet found practicable and often trod,—such a "bridge" exists, and is even now spanning the envious gulf; and from the quarter of which he spoke, from the stateliest homes in the very street, as well as from the class in general to which allusion was made, whether resident there or in others of our fashionable streets, and squares, there go continually angels of mercy to the obscurest and most repulsive retreats of poverty, be they in Broad or in Ann street; be they in the purlieus of Fort Hill or Hatter's Square.

I know a lady of the highest refinement, of the most wealthy and honorable connections, occupying a social sphere second to none in Boston or New England, who every sabbath-day, with love and meekness in her heart, may be seen leaving her mansion to go to a remote part of the city, to instruct a class of poor Irish—women and children—in a Sunday-school. Her hand is ever open for the relief of the physical as well as moral wants of the wretched; and she lends her personal presence and the tenderest counsel, with an ever-graceful alms, whilst ministering to the necessitous, however lowly or degraded.*

I could speak of two ladies, also, of the first respectability,—sisters, wives,—"their husbands are known in the gates,"—who, leaving the elegant comforts of their dwellings, have shrunk not from the keenest blasts of mid-winter, to explore the haunts of destitution afar from their own firesides, whence the cry of misery had come up to their habitations. I have known how they went to see, to pity, and relieve; and might be found threading lanes and by-ways; visiting cellars and attics; mounting, as in one case, to a dreary garret, in quest of a poor widow with her helpless babes, languishing and perishing from the cold; speaking words of comfort; administering, there as elsewhere, the means of present relief, with no stinted hand; causing the "widow's heart to sing for joy," by reason of their coming; and, on returning to their homes, not forgetting to despatch clothing and stores commensurate with the sufferer's needs; and following up these benefactions with others, as subsequent necessities arose.—I know a venerable matron, held in universal estimation, the widowed head of a truly patrician and most honorable house, on another of the bitterest days of the last stern winter, going on foot, attended by a servant, to a street far distant, where, ignorant of the precise abode of a family only known to be sick and suffering, and anxious for its discovery, it was necessary to explore every nook and slip in a crowded thoroughfare. At last, finding the place,—a wretched hovel,—and there the objects of her search, she provided them liberally with the comforts which, in her considerate forethought, had been brought along with her; nor took her departure ere discharging the arrears of several weeks' rent, for which the family had been threatened with being made outcasts. And such was but one of the every-day acts of quiet beneficence, distinguishing that honored matron. Blessings upon her head.

* Whilst writing this paragraph, a note has been laid on my table, which had been just dropped at my door, from a source which I cannot conjecture. It encloses thirty dollars, "for the benefit of the poor,"—"from a friend." This tells the whole story. Whether it was wafted from Beacon street, I cannot tell; most probably not. But sure I am, it came not from Broad street.—I note the incident to show the spirit which is abroad, and to thank the unknown donor; in default of other channel for conveying my acknowledgments.

A GOOD WIFE.

The Rev. William Jay, of Bath, (Eng.) on the fiftieth anniversary of his ordination, gave his wife the following noble compliment: Being presented by the ladies of his congregation with a purse containing £650, after a few remarks, he turned to Mrs. Jay, and said, "I take this purse, and present it to you, madam—to you madam, who have always kept my purse, and therefore it is that it has been so well kept. Consider it entirely sacred—for your pleasure, your use, your service, your comfort. I feel this to be unexpected by you, but it is perfectly deserved. Mr. Chairman and Christian friends, I am sure there is not one here but would acquiesce in this, if he knew the value of this female, as a wife, for more than fifty years. I must mention the obligation the public are under to her (if I have been enabled to serve my generation,) and how much she has raised her sex in my estimation; how much my church and congregation owe to watchings over their pastor's health, whom she has cheered under all his trials, and reminded of his duties, while she animated him in their performance; how often she has wiped the evening dews from his forehead and freed him from interruptions and embarrassments, that he might be free for his work. How much, also, do my family owe to her; and what reason have they to call her blessed! She is, too, the mother of another mother in America, who has reared thirteen children, all of whom are walking with her in the way everlasting."

PROV. xxxi: 10. 12, 28.—Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. Her children rise up and call her blessed; her husband also, and he praiseth her.

LUCKY AND UNLUCKY.

MR. WILLIAMS AND HIS SON HENRY.

HENRY. Papa, did you ever read the story about Murad the Unlucky?

MR. WILLIAMS. Yes, indeed, I have, Henry; and an excellent story it is; and I hope and believe, a very useful one also.

HENRY. I wish you would tell me, father, what you mean by luck.

MR. WILLIAMS. In the beginning of last year, our neighbor, Mr. Wilmot, of Grove, took a place in the coach for London, which was to go on the Monday. Mr. Littleton took a place in the coach for Tuesday. Something occurred on Sunday, which made Mr. Wilmot wish to stay another day in the country; and seeing Mr. Littleton after church, he agreed with him to change places; Mr. Littleton to go on Monday, and himself on Tuesday. Now it happened that the Monday's coach was overturned, and Mr. Littleton broke his arm; now, I say, that it was very good luck for Mr. Wilmot to have made the exchange he did—and very bad luck for Mr. Littleton. Prudence or imprudence, care or negligence had nothing whatever to do in the case. But perhaps instead of luck you think, I should say Providence?

HENRY. Yes, father, exactly that. Surely it was Providence that saved Mr. Wilmot.

Doubtless, it was. It was the kind order of Providence, which sees, and rules, and determines all events, and by which even the hairs of our head are numbered. Luck itself is but a part of that order, "to us invisible, or dimly seen," which, we know, is regulated by an Almighty Hand. Those things, which to us are chance, are as much God's will, and of His design, as anything which we do ourselves can ever be of ours.

The word luck is a word of a cast too familiar to be used with any propriety in speaking of our religious concerns. The word chance has likewise been sometimes set up, as if people could mean by it something independent of the Almighty. If we meet with any good fortune, we ought to be grateful to the God who dispenses it; if with ill fortune, we ought to submit to his will. Over all which we do for ourselves, no less than over all which is done for us, or to us, God's Providence watches continually. All our prudence is by his blessing; all our sinfulness, if we be but true to ourselves, He will always teach us to correct, and we must refer to Him both all the prosperity which we may derive from the one, and also all the fruit of that sincere repentance, by which He allows us to atone for the other.

1849. L. G P.

UNION SABBATH SCHOOL CELEBRATION.

The children of the Unitarian and Universalist Sunday Schools were *not* invited to participate in any part of the Celebration, an account of which, below, we abridge from the Evening Traveller. It seems to have been so delightful an occasion, that in reference to the children who were excluded, we feel that the prediction of the prophet is not yet verified, (we hope its fulfilment is hastening.) "In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge." In the several Reports, both in religious and secular papers, we see that the word "Congregationalist" is used to designate one class of Christians uniting in the celebration. *Unitarians* are also Congregationalists. The Congregationalists invited to unite in the celebration were only the *Orthodox* Congregationalists. Let this be understood.

On Tuesday afternoon, May 29, a Union Sabbath School Celebration, of the Congregationalist, Baptist, Methodist and Episcopalian Sabbath Schools, was held at the Tremont Temple, Bromfield Street Methodist Church, Mount Vernon and Park Street Churches.

At the appointed time, *Tremont Temple* was crowded to overflowing; a large part of the assembly being Sabbath School scholars. The meeting was opened by reading of the Scriptures. Prayer was then offered by Rev. M. Hale Smith. An introductory address was made by Rev. Mr. Crowell, of the Methodist Church, who dwelt mostly upon the importance and beauty of EARLY PIETY.

Rev. Mr. Clark of Portsmouth, introduced his remarks by referring to the scene before him—the union of the Evangelical Sabbath Schools in this celebration—calling it a glorious practical Christian Alliance. He confined his remarks chiefly to the following topics: The tendency of the age is to union—The wise Providence of God allows different denominations to exist—All Christians belong to one great army, some wearing a different uniform from others, but following the same great Captain of our salvation—The magnitude of Sabbath School privileges—and the blessings which this institution scatters abroad.

The concluding address was made by Rev. Mr. Tousley, of Western New York, and agent of the Sunday School Union. His remarks were addressed wholly to the children. His speech was characterized by clearness, wit, energy, pathos and instruction. The exercises were interspersed with appropriate singing, in which the children participated. The meeting was one of deep interest and calculated to leave a most excellent impression.

At *Bromfield street*, Rev. Dr. Sharp read the Scriptures and offered prayer. Mr. Tousley, for eighteen years a Sabbath School Missionary in Western New York, held the children in breathless attention for a considerable time, illustrating his remarks with striking anecdotes, which seemed to take deep hold of the hearts of the audience. The Governor had been expected, but for some reason was not there, and Dr. Sharp occupied the time allotted to him with some impressive remarks to the children. Rev. Mr. Stone, of Park Street Church, followed with an address to the children. The exercises were interspersed with singing, which is always animated when rising up as a cloud of incense from hundreds of juvenile voices. It was, indeed, an animating spectacle to see that large house densely crowded with the future fathers and mothers, the future legislators, governors, and judges, it may be, of our country. Who can look upon such a scene without deep emotion?

In the *Mt Vernon Church*. After singing and reading of the Scriptures, addresses were made by Rev. Messrs. Day and Chidlaw and Capt. Girdler. Rev. Mr. Day dwelt upon the importance of early religious training of youth in our age and country.

Rev. Mr. Chidlaw, of Indiana, addressed a few remarks to the children. He called upon the children to love the Sabbath School; to love it for all its pure and holy teachings; to love it chiefly, and more than all else, because it opened to them that sure, unerring, faithful guide of life—the Word of God.

Capt. Girdler, who preceded Mr. Chidlaw, pursued the same general train of remark with the first speaker.

At Park Street Church, Rev. Mr. Chidlaw spoke in his usual forcible and impressive manner, chaining the attention of the large audience for about forty minutes. He was followed by the Rev. Mr. Banvard, of the Harvard Street Baptist Church, and Rev. Mr. Trafton, of the Methodist Church. The house was crowded and the exercises were all of a deeply interesting character.

At the close of the several meetings, the children, to the number of some thousands, were formed into a procession with their teachers, and marched, with a band of music, to the Common, where an extended area had been roped in and a platform erected for the accommodation of the Schools. Here the band played several airs, short addresses were made to the immense crowd, by Messrs. Chidlaw and Tousley, and the whole mass joined in singing an appropriate hymn, and wound up by singing Old Coronation; then, at an appointed signal, to crown the whole, the Fountain sent up its beautiful streams of fresh, sweet water, amidst the shouts of the many thousands of delighted participants and spectators, and the crowd dispersed.

Mr. G. R. Sampson was the prime mover and chief director in this pleasant and profitable entertainment.

A FEMALE MISSIONARY.

The Secretary of the Fraternity of Churches, Rev. F. T. Gray, his own excellent Report with which he was connected, those of the Ministry at large previously quoted in our columns, has the following;

"The Committee have had in contemplation, the past year, the employment of a Female Missionary. It is well known, that, within a few years, one or two ladies have been thus employed under the patronage of one or other of our churches or benevolent societies. The Committee are satisfied, that there are many families among the poor, who can be reached only by a female, and among whom a wise, energetic, judicious, and religious woman might do much good. The experiment has been tried in our behalf, during the last six months, by one admirably qualified for the work. She has labored thus far on her own responsibility; and the results, which are most encouraging, have been communicated to the Committee, who cannot but hope that the state of the finances, the coming year, will enable them to engage the services of this lady, who is eminently fitted to discharge the duties pertaining to such an important office.

We would also take the present opportunity to state another fact mentioned in the Secretary's Report:

A gentleman of this city, moved by a deep sense of the importance of the Ministry at Large, and a desire to provide a permanent fund, the income of which shall diminish a portion of the annual expenses of the Ministry, has subscribed five hundred dollars towards such a fund, on condition that subscriptions to the amount of four thousand five hundred dollars be obtained from others within six months. Could this five thousand dollars be obtained, it would, added to the bequest of Miss Charlotte Oxnard, received a few years since, give the Fraternity a permanent fund of ten thousand dollars. "It is very much to be desired," the Secretary adds, "that the Fraternity should have some small permanent fund, the income of which may help to diminish the sum that must be raised by annual subscriptions, and be available at definite times known to the Committee."

THE RUM SHOPS.

QUESTIONS WORTH THINKING OF. The New York Tribune has the following:—

No man need be informed how much temperance has to do with rowdyism. Had there been no groggeries in the city, there would have been no riot. The rum shops are the council rooms in which the mob was organized and its plan of operations matured. They are the nurseries and the conclaves not only of private villainy but of public outrage. How shall they be suppressed and their fruits with them? Can the temperance societies do it? We have faith in that mode of operation, but it does seem that some powerful agency is required. The State of Wisconsin has declared that such an agency is to be found in an improved legislation, whereby the traffic in liquor is made to pay that part of its expenses of which it has hitherto plundered the community generally. In other words, the rumsellers are made to pay for the pauperism and other pecuniary mischief caused by their trade. This it is supposed will do more than anything yet tried to break it down. The principle of the law is a just one. Can it be applied advantageously in New York? and if not how can the same end be reached? These, also, are questions which the riot may well make worth thinking of.

ANATOMY OF A SLANDERER'S HEART. I know of no images too vile to portray such a character. The dissection of a slanderer's or tale-bearer's heart would present the most loathsome specimen of morbid anatomy conceivable. It is full of the most malignant poison. Its life is all mean, low, serpent-like—a life that cannot bear the light, but finds all its nourishment and growth in darkness. Were these foul and malignant forms of speech incapable of harming others—did human reptiles of this class creep about in some outward guise in which they could be recognized by all, and their words be taken for what they are worth and no more—still I would beg them, for their own sakes, not to degrade God's image, in which they were created, into the likeness of a creeping thing: I would entreat them not to be guilty of the meanest and most miserable of all forms of spiritual suicide; I would beseech them, if they are determined to sell their souls, to get some better price for them than the scorn and dread of all whose esteem is worth having.

LITERARY NEWS. It is stated that R. W. Emerson has revised his numerous literary orations and addresses, and is preparing them for publication.

Edward Everett is superintending the publication of a new volume of his addresses, which will include all those of a recent date.

Dr. O. W. Holmes will deliver the Poem at the Annual Commencement at Yale College.

TROUBLE AMONG THE SOUTHERN METHODISTS. The troubles of the Methodist Church, which caused a division of that body, have appeared in the Cherokee country. The Church North sent among the Indians a minister to represent the cause of freedom, and the consequence has been a riot. No religious meetings, it is said, can now be held without a riot.

SUICIDES. By the register kept in the New York State Lunatic Asylum, it appears that there have been 332 suicides in the State of New York during the past four years.

THEOLOGICAL BOOKS—CHEAP. Stackhouse's Body of Divinity, folio—price $2 50.
Patrick Lowth's Commentary, 4 vs folio, Dr. Buckminster's copy, 10 00.
Whitby on the New Testament, 2 vs folio, price 5 00.
Webster on the New Testament, 2 vs 4to, price 2 50.
Biblia Græca 4 vs 4to, price 5 00.
Wolfius in Novum Testamentum 4 vols 4 to $5 00.
History of all the Religious Denominations in the United States, 8vo, price 1 25.
Watson's Theological Tracts 6 vols 8vo, 13 50.
De Wette on the Old Testament, 2 vols 8vo, 3 00.
Palfrey's Academical Lectures and Antiquities 2 vls, 3 50.
Cambell's Four Gospels, 2 vols 8vo, 2 75.
Noyes's Translations of Prophets, Job, Psalms and Canticles, 6 vols, 12mo, 5 00.
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Horsley on the Psalms, 2 vols 8vo, 5 00.
Jorton's Theological Tracts, 2 vols 8vo, 3 00.
Norton on the Genuineness of the Gospels, 3 vols 8vo, 5 00.
Burnett's History of Reformation, 3 vls 8vo, 2 00.
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Livkrmore's Commentary on Gospels and Acts, 4 vs 12mo, 2 50. &c., &c., &c.

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NEW BOOKS FOR CHILDREN. A Bright Shell for Children, or Whisperings from Life's Shore;—Dedication.

Float, little book, like a leaf,
Down the tide of Life's dark silent river;
But float to the heart of a child,
And rest thee in peace there, forever.

CONTENTS. The Fairies Farewell; Viola; The Child Flower; The Cricket; The Harvest Field; Peace; The Frost Kingdom; Children's Treasures; The Blind Lily; The Grass; The Giant; Necessity; The Moss; The Prairie Flower; The Blind Child The Child Poet; Faith; Lizie Lee; The Child an; the Flowers; The Magic Fountain; The Lame Boy 1 vol 18mo—price 37 cts.

AUNT MARY'S NEW STORIES.

JAMES MUNROE & CO., have just published Aunt Mary's New Stories for Young People, edited by Mrs. S. J. Hale.

CONTENTS. Little Sophy's Visit to the School; The Faithless Fairies; The Shipwreck; The Transformation; The New Settlement; The Insect Queen's Two Parties, 1 vol 18mo—price 37 cts.

NEW BOOKS. This day published by JAMES MUNROE & CO.,

1. Friends in Council, a series of Readings and Discourse thereon—1 v 16mo, from Third English ed.
2. Consolation: or comfort for the Afflicted, with a Preface and Notes, by the Rev. P. H. Greenleaf, M. A., 1 v 16mo.
3. A Week on the Concord and Merrimack Rivers, by Henry D. Thorean, 12mo.
4. A Trap to Catch a Sunbeam, by a Lady, 18mo.
5. Bower's New Guide to Boston and vicinity 18mo—plates.
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BOOK FOR EVERY CLERGYMAN. Hints on Extemporaneous Preaching—Contents—Preface, Advantages of Extemporaneous Preaching—Disadvantages—Objections Considered—Rules—Third edition with additions, by Henry Ware, Jr. D. D., pp 160, price 12 cts.

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A CARD.—DENTISTRY. The subscriber begs leave to inform his former patrons and friends, together with the public, that he has taken Rooms at 23 Tremont Row, (opposite the Museum) where he will give his undivided attention to the practice of Dentistry in all its departments.

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